

Immigrant Landscapes: Architecture in the Age of Migration

by

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ABSTRACT

North American cities are being transformed both architecturally and culturally by migration, yet their infrastructure is often too standardized and homogenous to accommodate diversity. Using the City of Sudbury as an example, this thesis imagines an Immigration Support Centre that repositions the relationship between the people, ethnicity and place.

Rather than assuming migration only happens in bigger centres this thesis addresses the desire for a local community to attract newcomers to a Northern city. This brings to light the need to provide cities with inclusive designs that can welcome. Now more than ever, architects and designers are faced with the problem of designing for diverse people. What if, instead of favoring spatial homogenization and cultural assimilation, we start from the premise of cultural diversity in architecture as crucial to humanity? Although this thesis aims to provide an architectural project for Sudbury, it is intended to be a framework of research that may be applied to other cities regardless of size.

KEYWORDS:

Migration, Immigration, Spatial Homogenization, Cultural Assimilation, Racism, Inequality, Immigrant Landscape, Social-Cultural issues, Cultural Diversity, Vision of Inclusivity, Architecture as Catalyst, Social Architecture, Hub, Northern Ontario, Sudbury, Cities.

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PREFACE

I was a teenager when I first learned the word “inclusion.” Even before I had architecture in my mind, I related “inclusion” to my own home. I remember when my parents sat me down at the dinner table and told me something that would change my life forever. We were going to welcome refugees and ease their transition into Canada. Honestly, at the time, I was not fond of welcoming refugees into our home and sharing my parents with complete strangers. As a teenager, I had trouble wrapping my head around the idea. However, I wanted to please my parents and being brought up in a Catholic home; I felt the need to comply with my parents’ wishes. Little did I know then that the experience would be positive and life-changing.

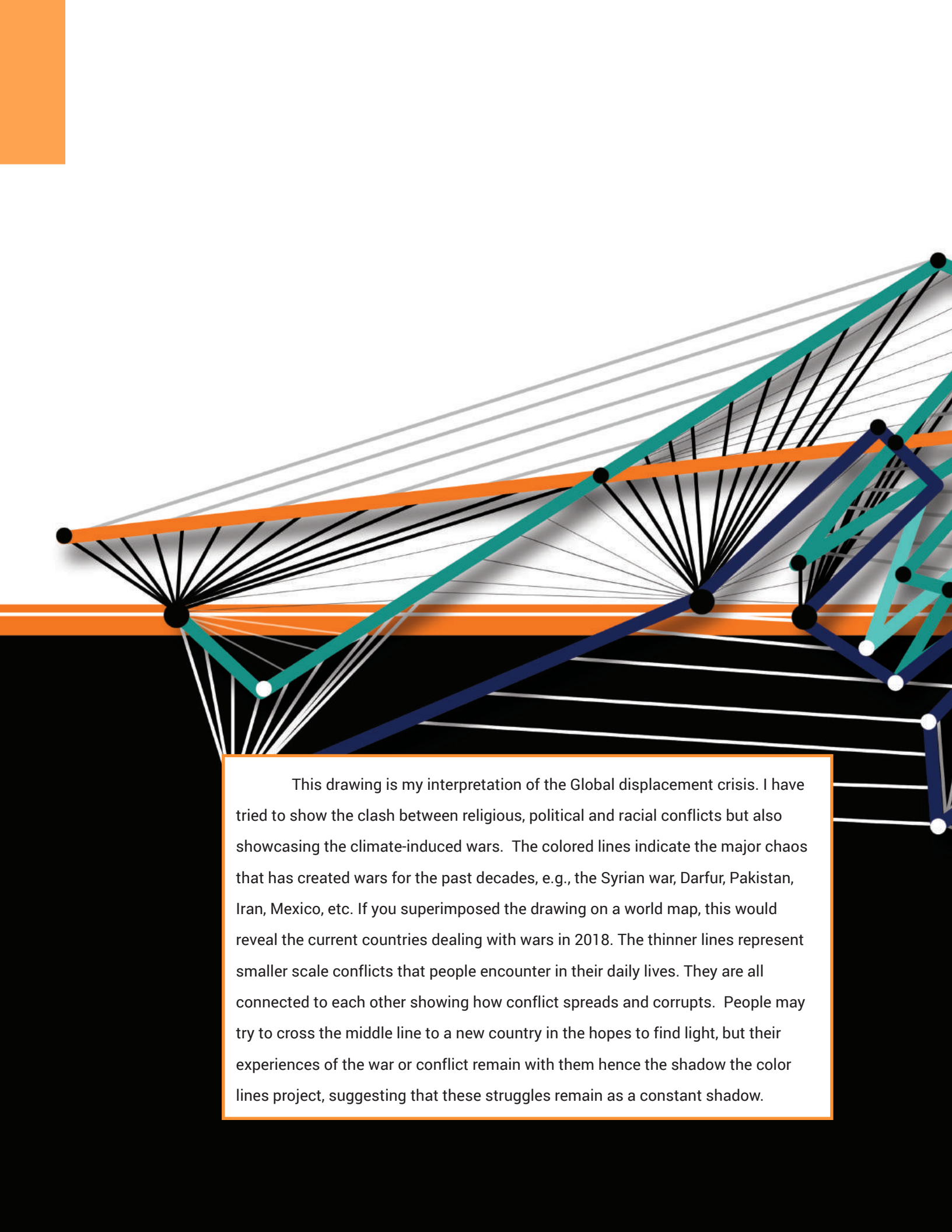
The first refugees we welcomed were two men from different parts of Africa. I remember my mom prepared food from their homeland, with recipes she found online. It was her way of easing their transition and the initial shock of relocating to a new environment. I thought it was a little crazy, but my mind changed, when I saw their faces lit up at the dining table. That moment was the beginning of a whole new world for me. As the days went by I wanted to simply show them my customs, my city, my home. I was also intrigued by theirs, and realized we knew so little about other cultures. From that point on, I strived to help their transition as much as I could. There were struggles, awkward conversations, language barriers, and cultural differences, but that seemed trivial. I just needed to be their little sister in those moments. We were different, yes, but the city and our home linked us together. There was so much to learn for them and me. It was so rewarding for me to see them

growing just as I was, and adapting and succeeding over the years. I like to think I had some part in the process even though it might only be a small stepping stone of their “inclusion” into my life.

My understanding of the global displacement crisis grew with each refugee we welcomed and with it my small understanding of different cultures around the world. I have realized how much I have grown from this experience. Fast forward about nine years and the idea of “inclusion” is at the forefront of my architectural thesis but on a greater scale. There is a constant influx of migrants worldwide, and this is impacting the urban, social and cultural landscapes of cities. Let’s venture into this immigrant landscape together...



FIG. 1 | *Thanksgiving Family Portrait.*



This drawing is my interpretation of the Global displacement crisis. I have tried to show the clash between religious, political and racial conflicts but also showcasing the climate-induced wars. The colored lines indicate the major chaos that has created wars for the past decades, e.g., the Syrian war, Darfur, Pakistan, Iran, Mexico, etc. If you superimposed the drawing on a world map, this would reveal the current countries dealing with wars in 2018. The thinner lines represent smaller scale conflicts that people encounter in their daily lives. They are all connected to each other showing how conflict spreads and corrupts. People may try to cross the middle line to a new country in the hopes to find light, but their experiences of the war or conflict remain with them hence the shadow the color lines project, suggesting that these struggles remain as a constant shadow.

FIG. 2 | *Interpretive Drawing of Global Displacement .*



PART 1: RESEARCH

(This section explores the migration crisis through the lens of history. It begins with an overview of the current migration crisis worldwide, followed by migration in Canada historically, bringing with it Canada's current position on the crisis. It concludes with the architectural challenges of inclusivity in our cities)





FIG. 3 | *Zaatari Refugee Camp, Jordan, 2013.*

Introduction: Forced Migration

Wars, conflict, persecution and environmental crisis have forced millions of people to flee their homes and seek refuge and safety elsewhere.¹ Some of the worst levels of displacement were recorded in 2017, where a total of 30.6 million new displacements were recorded across 143 countries worldwide.² Displacement will be one of the 21st century's biggest challenge, with the conflicts growing, displacement will only increase and with it the needs to aid the growing numbers.³ Climate change has been the cause of migration and will continue to be a culprit for years to come, but it's becoming the most significant social challenge humanity has ever faced. The worst-affected countries this year were China, the Philippines, Syria, the Democratic Republic of Congo, Cuba, the United States, India, Iraq, Somalia, and Ethiopia.⁴ Fig.4 displays all countries Canada has accepted asylum from in 2018. It illustrates the severity of the situation, showing that a large percentage of the world is affected.

To start to understand my thesis one must understand the terms used for the displaced. According to the 1951 Refugee Convention, a refugee is defined as:

"A person who is outside his/her country of nationality or habitual residence; has a well-founded fear of persecution because of his/her race, religion, nationality, membership in a particular social group or political opinion; and is unable or unwilling to avail himself/herself of the protection of that country, or to return there, for fear of persecution." ⁵

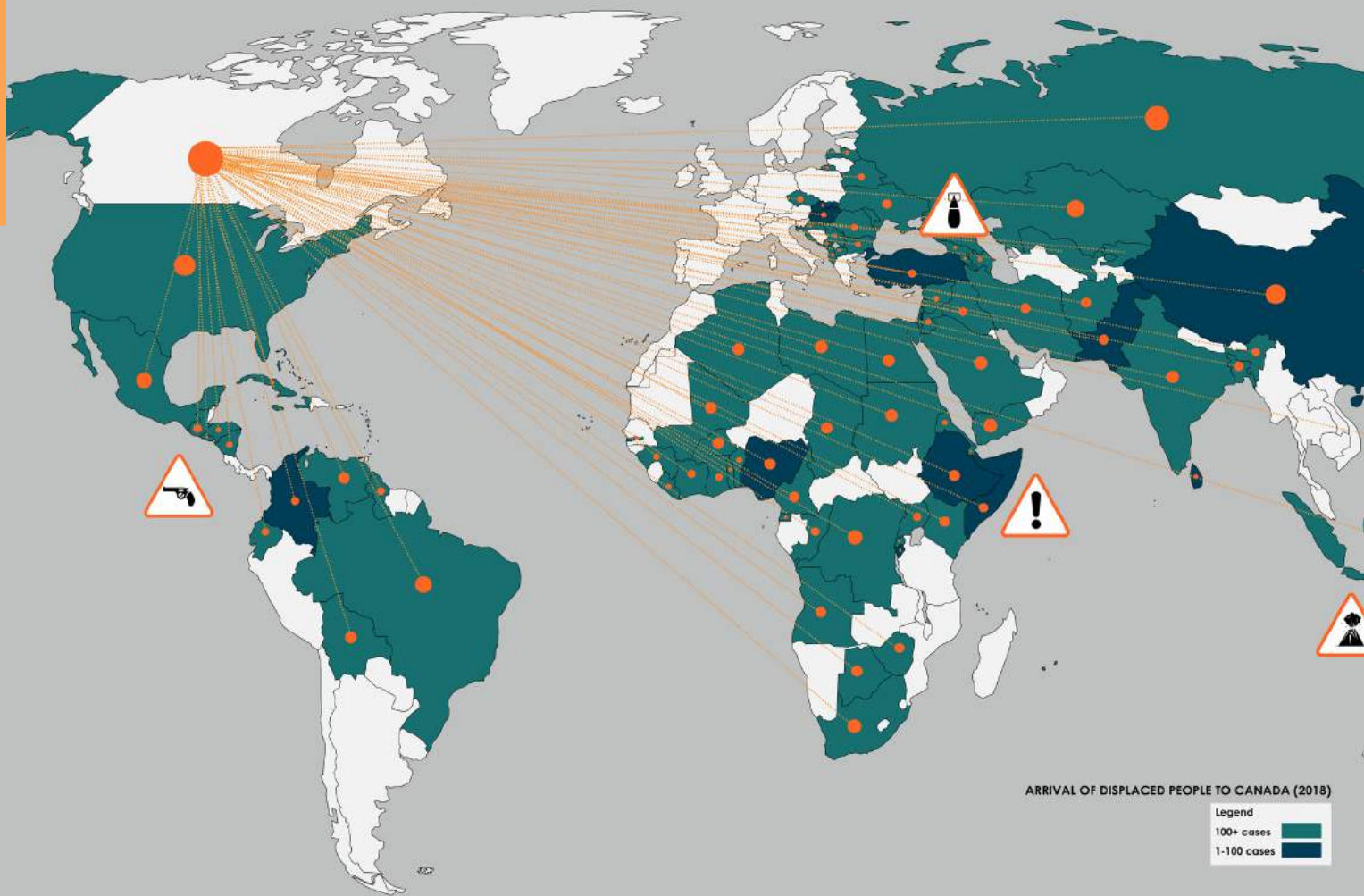
1 Harald Welzer and Patrick Camiller, *Climate Wars* (Cambridge, U.K.: Polity, 2012).

2 GRID 2018 GLOBAL REPORT ON INTERNAL DISPLACEMENT (Switzerland: iDMC, 2018), 5.

3 Harald and Patrick, *Climate Wars*, 11.

4 GRID 2018 GLOBAL REPORT ON INTERNAL DISPLACEMENT, 5.

5 UNHCR, *Handbook, And Guidelines On Procedures And Criteria For Determining Refugee Status Under The 1951 Convention And The 1967 Protocol Relating To The Status Of Refugees* (Geneva: United Nations High Commissioner for Refugees, 2011), 10.



Refugees often stay in camps which are commonly thought of as temporary structures set up to give protection to displaced victims. They are often run by humanitarian associations or local government. Although they are meant to be temporary, they often grow to become cities, with complex urban developments.⁶ Ideally, they are meant to provide temporary shelter, until refugees can either go back home, be integrated into the host country or resettle into another country. The latter are often limited so many refugees are forced to stay in the camps for years and even decades. If lucky enough to be granted asylum in a host country or other country they will be on their way to receive permanent residency. That being said, I believe “Refugee” is a label society gives to these individuals, but it is not their identities. It is essential to recognize the difference as there is great personal consequences. Despite very different personalities and cultural backgrounds, individuals are considered a uniform mass. In this way, they are reduced to

⁶ Andrew Herscher, *Spatial Practice 9: Displacement Architecture and Refugee* (Berlin: Sternberg Press, 2017), 119-120



FIG. 4 | *Map of Countries Canada has Accepted Asylum From in 2018.*

individuals without identities, rendered as victims.

Migrants, however, are different and are often mistaken for refugees. They are defined as:

“People who leave their country for reasons not related to persecution. Such as searching for better economic opportunities or leaving areas of drought in search of better circumstances.” ⁷

Many have been displaced due to natural disasters, food insecurities, and other hardships but international laws only recognize those fleeing conflict and violence as being refugees.

I find it fitting to merge the two under the same umbrella as they both have a relationship to displacement and they both seek permanent residency in a new country. They also experience similar struggles when first arriving. For this reason, I have decided to use “Newcomer” and not specify refugee or migrant in my study. In doing so, I define a more diverse group of users who need to adjust to a new environment. Furthermore, Immigration will be used as it is the act of coming to live permanently in another country.

Architects can play a role in creating cultural landscapes for diversity. Before we begin, we need to understand where Canada stands on the issue of immigration and the refugee crisis. For this reason, the next section will briefly review the history of migration in Canada.

⁷ UNHCR, *Handbook, And Guidelines On Procedures And Criteria For Determining Refugee Status*, 15.



FIG. 5 | *Earthquake in India, 2016.*





FIG. 6 | *St. Louis Passengers, 1939.*

History of Migration in Canada

Canada is considered a multicultural country, a place where we value freedom and equality, where its residents and politics respect diverse cultural and religious differences. Canada has long been and continues to be a land of migration. Since its Confederation in 1867, more than 17 million immigrants have come to Canada.⁸ Although we might be viewed as a welcoming country, this was not always the case. Its numbers have fluctuated over the years, and this can be linked directly to changing immigration policies, economic situations or world events that caused waves of migration.

Between the late 1800's and early 1900s, Canada increasingly moved towards multiculturalism, accepting pretty much anybody except for Chinese migrants who had to pay to come to Canada.⁹ This anti-Chinese legislation was the first in Canadian history to exclude immigration on the basis of ethnic origin. Between 1903 and 1913, massive waves of people arrived in Canada, mostly from European origins. After the First World War, a more restrictive immigration policy was implemented.¹⁰ The government excluded certain groups from entering the country, mostly groups of particular religious practices as well as nationalities which we had fought against during the war. This policy was lifted soon after the Second World War due to our booming economy, the need for labor, and partly because of changing social attitudes. In 1967, a point system was introduced to rank potential immigrants. It no longer factored race, color or nationality but rather work skills, education levels, language abilities (French or English) and family connections.¹¹ As for refugees, Canada had signed the United Nations Convention Relating to the Status of Refugees in 1969.

⁸ Statistics Canada, "150 years of immigration in Canada," Statistics Canada, Catalogue no. 11-630-X (2016). <https://www150.statcan.gc.ca/n1/pub/11-630-x/11-630-x2016006-eng.htm>

⁹ Gerald E. Dirks, "Immigration Policy in Canada," The Canadian Encyclopedia, February 07, 2006. <https://www.thecanadianencyclopedia.ca/en/article/immigration-policy>.

¹⁰ *Ibid.*

¹¹ *Ibidem.*

However, Canada did not create a formal measure of examining refugee claims but only admitted refugees on a case by case basis.¹² The Immigration Act of 1976, which took effect in 1978, was a significant shift from the past.¹³ It established for the first time the main objectives of Canada's immigration policy, defining refugees as a distinct class of immigrants and imposed a responsibility on the government to assist them under international agreements. The objectives listed in the Act amplified Canada's stance on the acceptance of people regardless of their background. The government then embarked on a unique program allowing private groups to sponsor refugees or families in order to bring them to Canada and assist them in settling. As of 2017, these Private Sponsorship programs have settled more than 275,000 individuals.¹⁴ Despite its success, it has been criticized over the years for its difficult paperwork and growing restrictions. The Canadian government also encourages the dispersal of immigrants across the country. Post World War II, cities such as Montreal, Vancouver and especially Toronto had received most of the immigrants. More recently, the Immigration policy encourages immigrants to settle in smaller communities in less-populated provinces.

¹² Gerald, "Immigration Policy in Canada," The Canadian Encyclopedia.

¹³ Ninette Kelley and Michael Trebilcock, *The Making of the Mosaic: A History of Canadian Immigration Policy* (Toronto: University of Toronto Press, 1998), 372.

¹⁴ Gerald, "Immigration Policy in Canada," The Canadian Encyclopedia.

FIG. 7 | Migration Canada Historical Timeline.

Between 1800's and early 1900's:
Canada increasingly moved towards multiculturalism, accepting pretty much anybody accept for Chinese migrants



1914-1918:
First World War



1950:

The Department of Citizenship and Immigration was formed.



1967:

A point system was introduced to rank potential immigrants

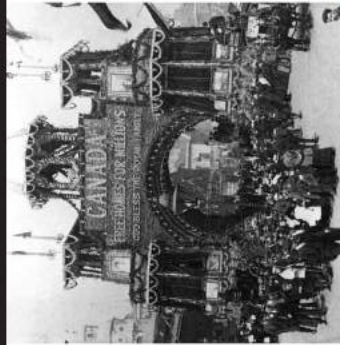


1971:

Policy of multiculturalism was announced



Between 1903 and 1913:
Massive waves of people arrived at our shores mostly from European origins



After the First World War:

A restrictive immigration policy was implemented. The government excluded certain groups from entering the country, mostly groups of particular religious practices as well as nationalities who we had fought against during the war



1939-1945:

World War II

The country turned away 930 Jewish refugees. The restrictive immigration policy was lifted after the war because of our booming economy, and the need for labour



1969:

Canada signed the United Nations Convention Relating to the Status of Refugees



1976-1978:

New Immigration Act was established

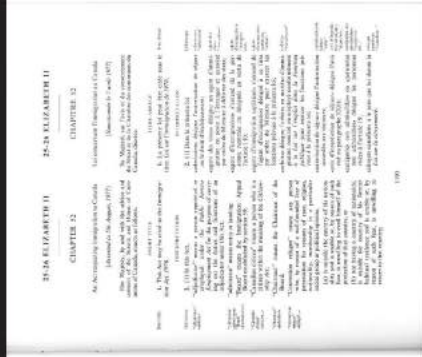






FIG. 8 | *Asylum Seekers wait to enter into Canada from Roxham Road in Champlain, N.Y., 2017.*

Canada's Position: Political Tensions

History has shown that Canada has been one of the most suitable countries to migrate to and live in. Since 1959, Canada has resettled over 700,000 refugees.¹⁵ Canada has responded well for the most part in past international crises however there has been some criticism over Canada's position before the Second World War. Despite this, Canada's reputation of being the world's most peaceful country is indisputable.

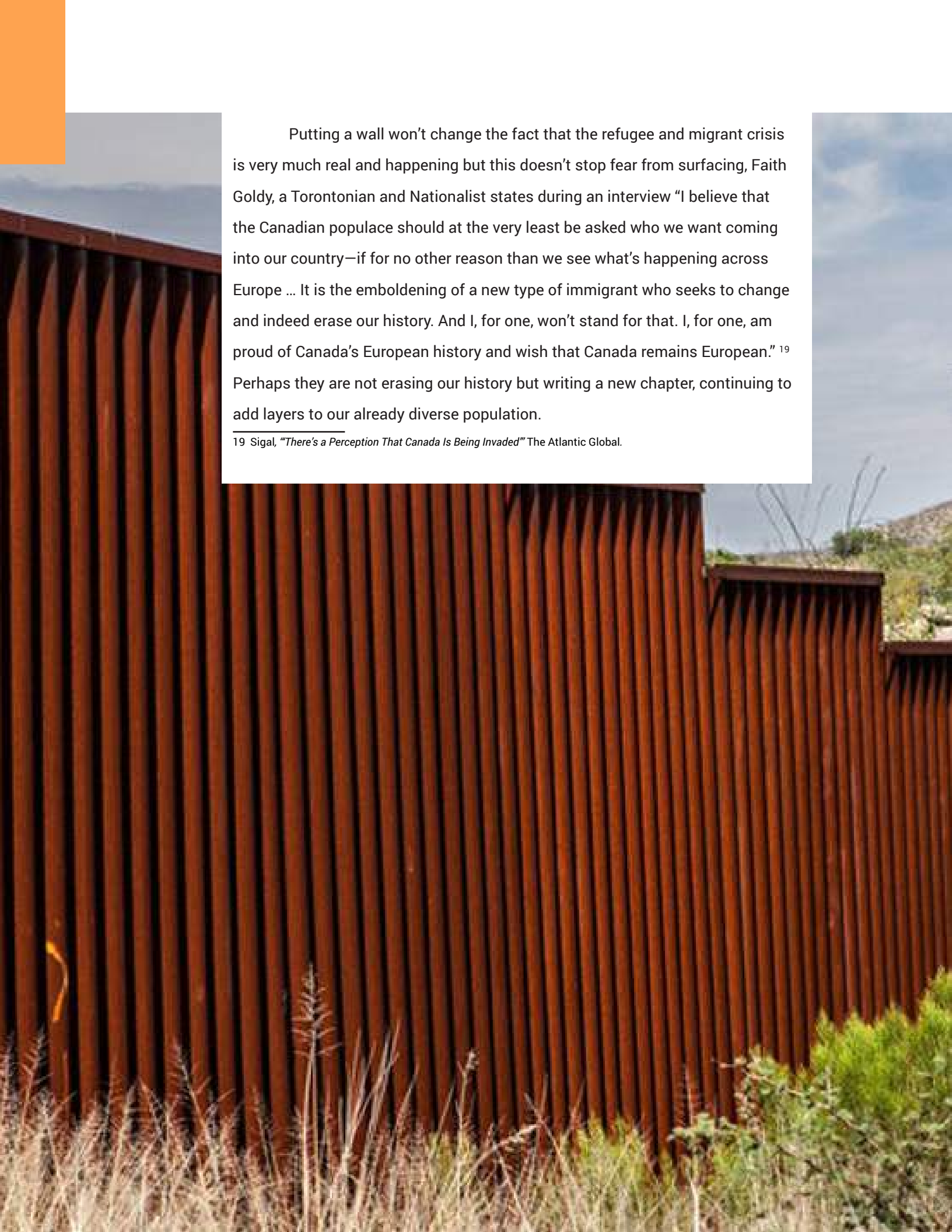
That being said, recent political events in the United States has forced Canada to reject refugee status to fewer illegal border crossers. Since Donald Trump was elected as President, 27,000 people have crossed the border into Canada.¹⁶ In comparison, only 2,000 people did in 2016.¹⁷ The majority of these illegal arrivals take place in Quebec, specifically Roxham Road just outside of Montreal. Although most asylum seekers could be linked to Trump's Presidency, in recent months, it has mostly been Refugees with tourist visas in the United States, who cross our border straight into the arms of the Canadian border guards. Some citizens, as well as political figures in Quebec, are not thrilled about this as there's a perception that "Canada is being invaded" and that "these people are illegal and that they are violating Canada's borders and they are just queue jumpers trying to get freebies on welfare."¹⁸ Some feel that some use our system in good faith while others do not. Although this might be true, simply arriving at our borders does not guarantee immediate acceptance into our country. Recently, politicians have proposed building a wall specifically on this road to stop these Illegal crossings. Perhaps we are not that much different politically than our southern neighbors.

¹⁵ Immigration, Refugees and Citizenship Canada (IRCC); UNHCR, "Canada Refugee Resettlement Facts," UNHCR, The UN Refugee Agency, 2018. <https://www.unhcr.ca/newsroom/publications/>.

¹⁶ Sigal Samuel, "There's a Perception That Canada Is Being Invaded" The Atlantic Global, May 26, 2018. <https://www.theatlantic.com/international/archive/2018/05/theres-a-perception-that-canada-is-being-invaded/561032/>.

¹⁷ *Ibid.*

¹⁸ *Ibidem.*



Putting a wall won't change the fact that the refugee and migrant crisis is very much real and happening but this doesn't stop fear from surfacing, Faith Goldy, a Torontonians and Nationalist states during an interview "I believe that the Canadian populace should at the very least be asked who we want coming into our country—if for no other reason than we see what's happening across Europe ... It is the emboldening of a new type of immigrant who seeks to change and indeed erase our history. And I, for one, won't stand for that. I, for one, am proud of Canada's European history and wish that Canada remains European." ¹⁹ Perhaps they are not erasing our history but writing a new chapter, continuing to add layers to our already diverse population.

¹⁹ Sigal, *"There's a Perception That Canada Is Being Invaded"* The Atlantic Global.



FIG. 9 | *Trump Border Wall, 2018.*






FIG. 10 | *Papwa Sewgolum Golf Course outside Durban, South Africa adjacent to impoverished settlement.*

Architecture As Catalyst for Social Change

Migration is associated with the building crisis; it transforms cities both architecturally and culturally. This, however, brings to the surface policies that promote racist attitudes, discrimination and assimilation within the host city. These newcomers are often forced to fit into the local culture and in the process lose a part of themselves. Society dictates who the ideal citizen is and should be. Architecturally, inequality is embedded into the landscape of cities. As they are designed to segregate and exclude. At the urban scale, municipalities often create ghettos, to ensure those who are different are kept apart. By-Laws and regulations are meant to keep order, but they discourage diversity and growth. Furthermore, infrastructures in general such as homes and workplaces are standardized and homogenous. Aesthetically, they do not portray diverse cultures or provide appropriate layouts to meet the needs of specific users.

The architecture of modern cities remains unchallenged despite the changing multicultural makeup. Migration shifts this idea of designing for one culture and broadens the architectural landscape to a more diverse and cultural one. This brings to light the need to provide cities with inclusive design that can welcome. Now more than ever, architects and designers are faced with the problem of designing for diverse communities, to think about the other. What if, instead of favoring spatial homogenization and cultural assimilation, we start with the premise that cultural diversity in architecture is a crucial part of humanity?

The displacement crisis is complicated, and it is impossible to have one perfect solution. A newcomer's cultural diversity, however, is a richness that provides new and fruitful additions to the cultural landscape of cities. It allows cultures to cross-pollinate through social, architectural, and even religious means, feeding our intellect with worldviews other than our own. Of course, as



architects, we have no control in changing the social attitudes towards migration. However, we can act as activists to find solutions to improve the quality of life of people that are settling into unfamiliar places. We can use architecture as a catalyst for social change and inclusion. This thesis aims to examine what inclusive architecture might be in terms of diversity and cultural inclusivity. What might non-racist or multicultural architecture look like?



FIG. 11 | *Rally in Quebec turns violent.*



FIG. 12 | *Downtown Sudbury - Durham Street.*

PART 2: UNDERSTANDING THE LOCAL CONTEXT

(This section explores the immigrant landscape in the City of Sudbury. It is used to highlight architecture's attributes, characterized as out of place due to the activities of newcomers in the city.)

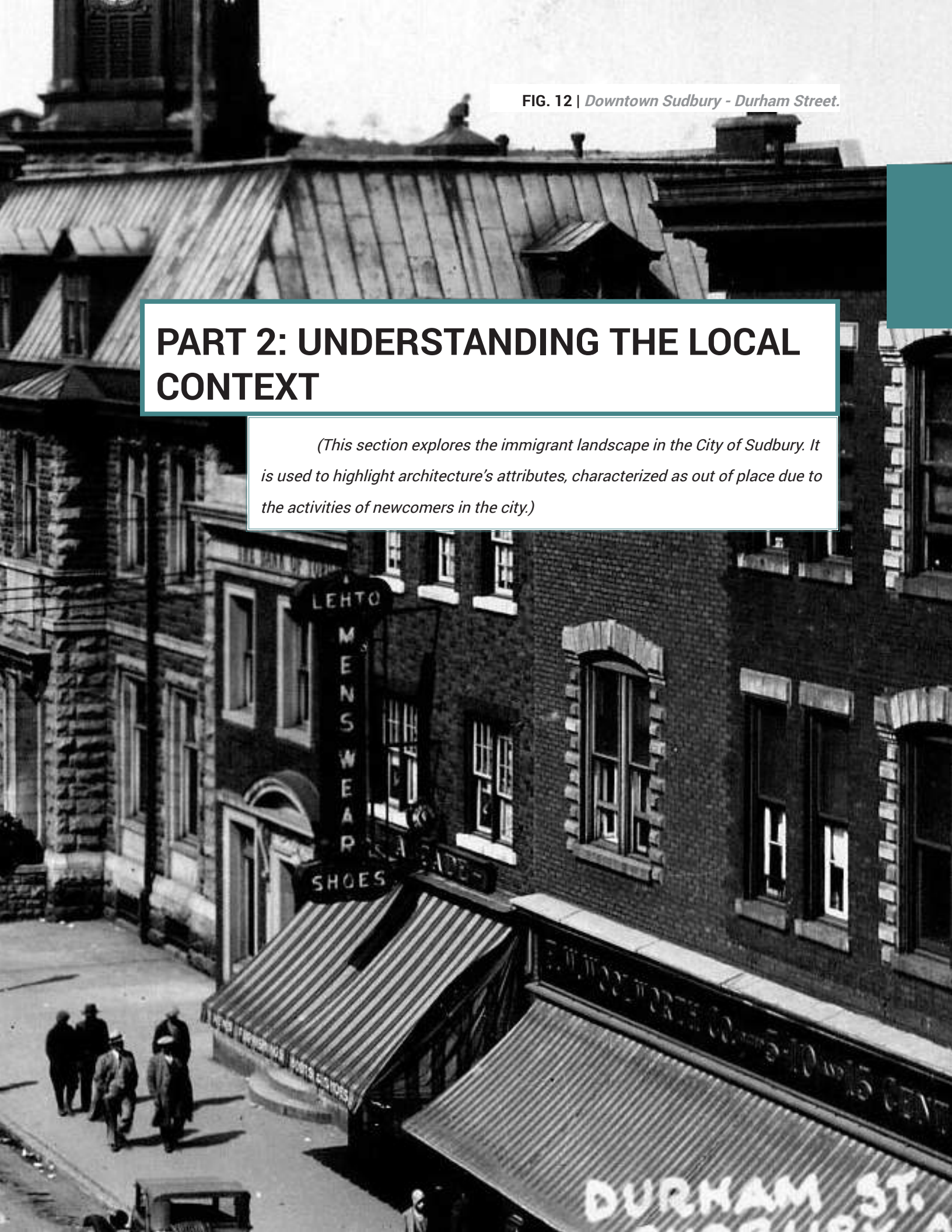






FIG. 13 | *Slag heaps, smoke stacks, and rock blackened in Coniston, Ontario.*

History of Migration in Sudbury

Sudbury was founded due to migration. Beginning as a railway post in 1883 following the construction of the Canadian Pacific railway, Sudbury was not much more than piles of rocks and endless lakes.²⁰ It is not until the discovery of nickel and copper that the city began its real development. Mining and smelting operations largely determined the growth of the settlements in the area. The First World War increased the demand for nickel and copper, resulting in a need for labourers, the majority being Finns, Poles, Ukrainians, Italians, and Croatians. These original settlers laid the foundation for successive groups of immigrants who arrived in Sudbury to work in the booming mining industry. The city has changed drastically over the past 100 years, as has the ethnic makeup of each community. Their legacy lives on in buildings scattered around Sudbury's landscape to this day, demonstrating the importance of the relationship between ethnicity and community in the region. The Architecture that was built was primarily related to faith, which is not surprising as culture and faith are things newcomers hold on to. Since they do not have a "home," this becomes their solace and brings a sense of familiarity to their new environment.

²⁰ C.M. Wallace and Ashley Thomson (ed.), *Sudbury Rail Town to Regional Capital* (Toronto and Oxford: Dundurn Press, 1993), 11.

HISTORICAL MAP OF SUDBURY'S DIVERSE COMMUNITIES (1883-2008)

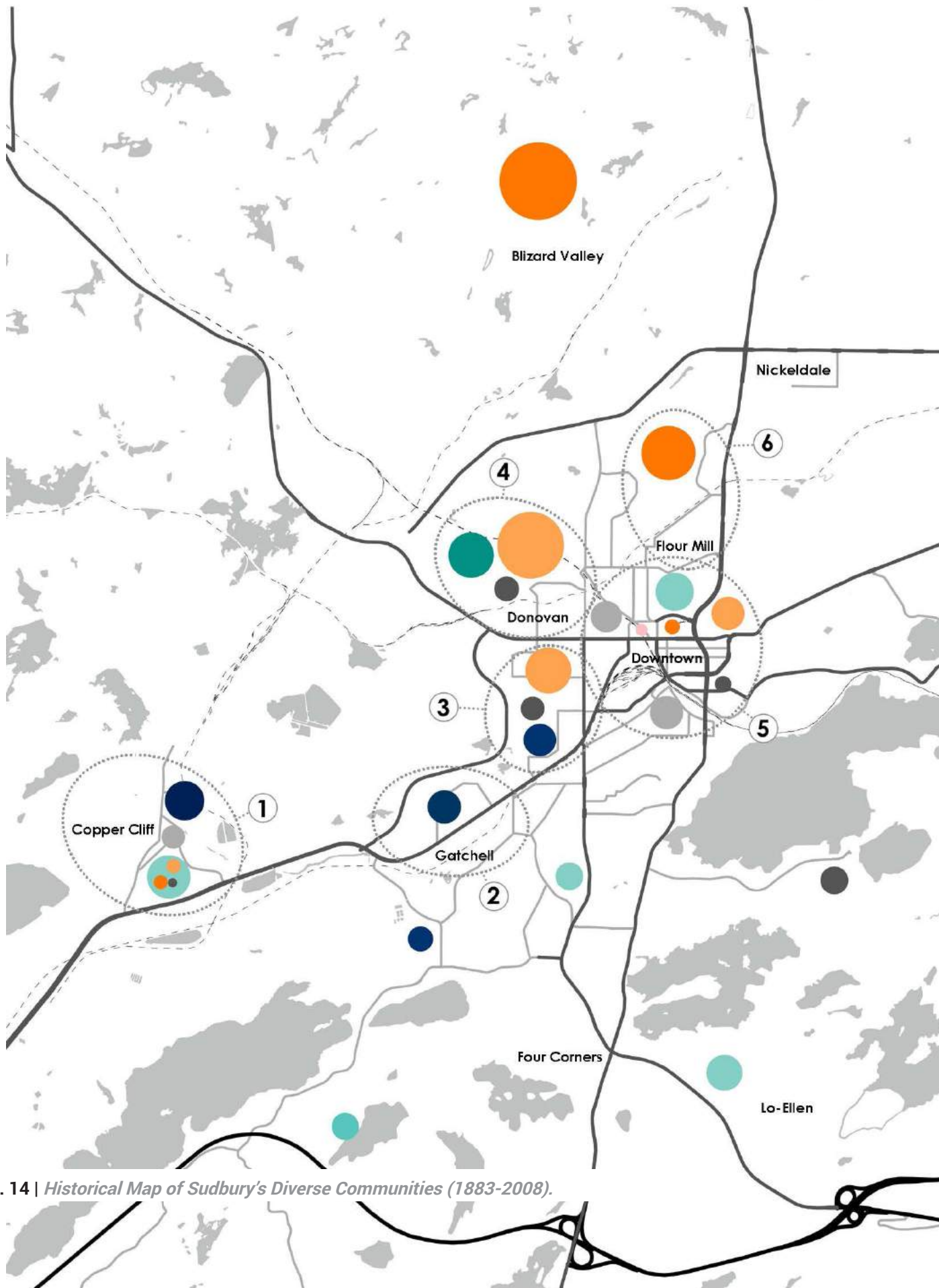
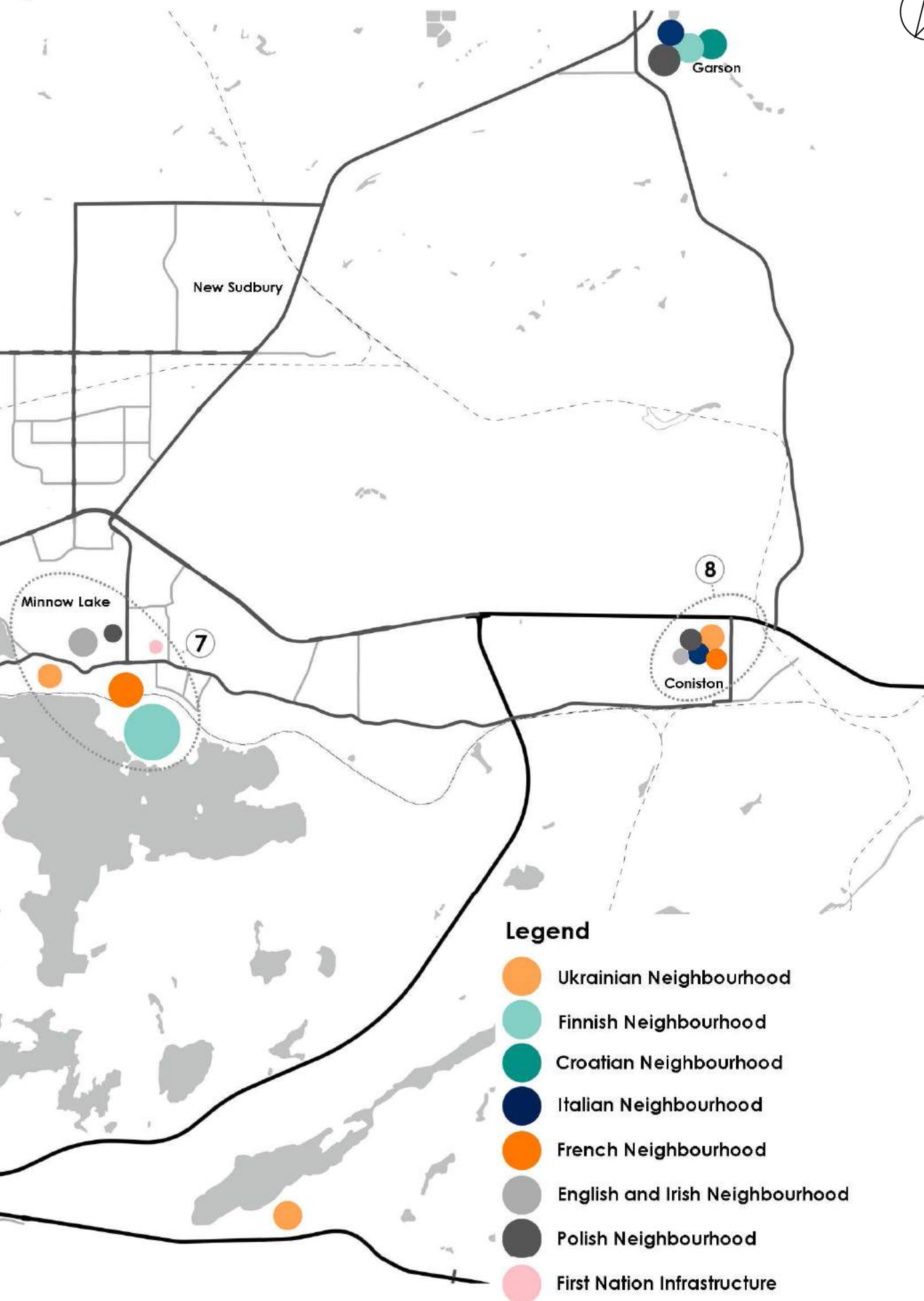


FIG. 14 | *Historical Map of Sudbury's Diverse Communities (1883-2008).*



COPPER CLIFF NEIGHBOURHOODS AND HISTORICAL BUILDINGS

- Legend
- Ukrainian Neighbourhood
 - Finnish Neighbourhood
 - Polish Neighbourhood
 - Italian Neighbourhood
 - French Neighbourhood
 - English and Irish Neighbourhood

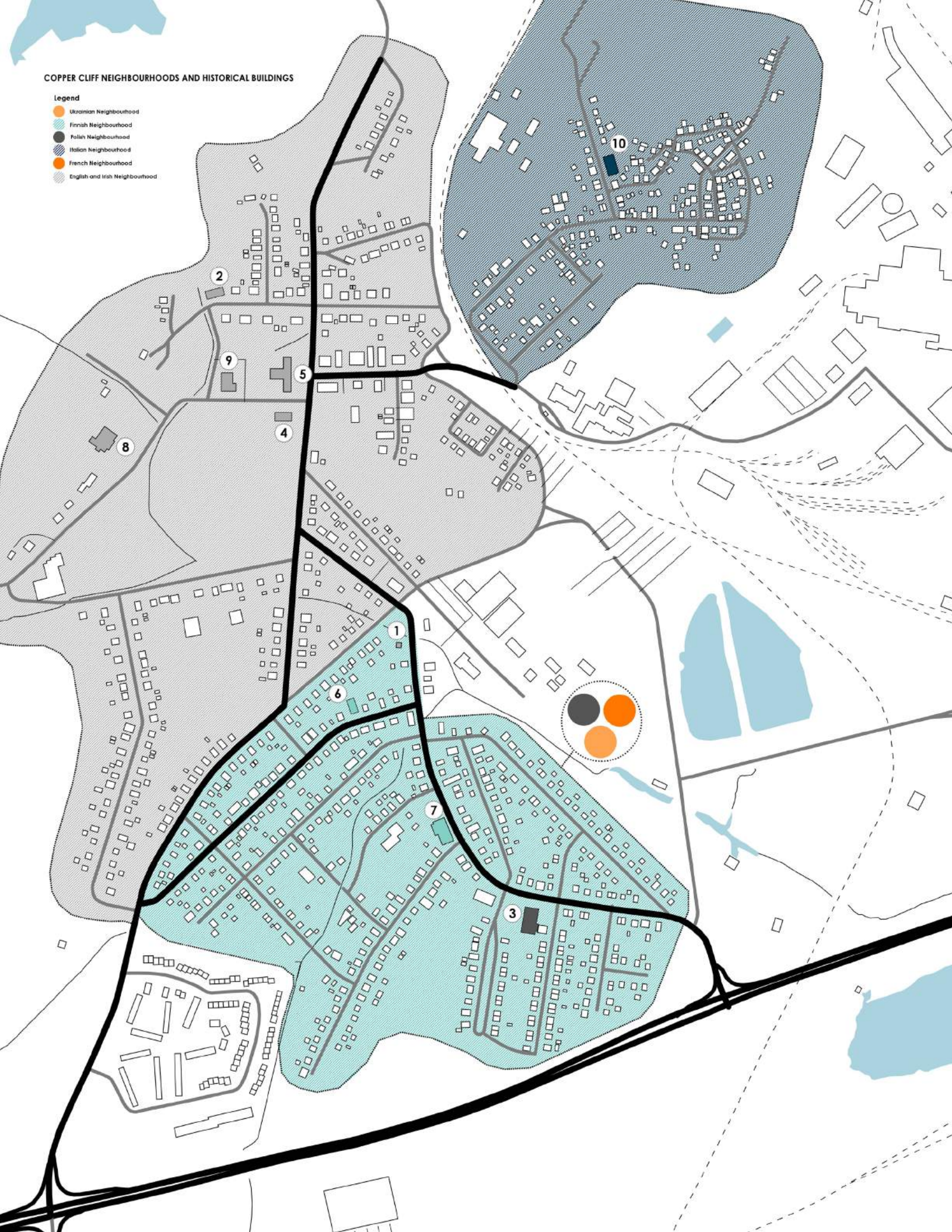




FIG. 15 | *Copper Cliff Neighbourhoods and Historical Buildings.*

Copper Cliff

After the arrival of the Railway post in Sudbury, it was not long before an area to the West was identified for mining. In 1885, the future Copper Cliff mine was discovered, and the first dwelling was erected on the current site of the Copper Cliff Museum.²¹ From that point on, Copper Cliff grew to become a world-renowned producer of nickel and copper. As the need for labour grew, so did the population of Copper Cliff. Most were from Polish, Ukrainian, French, Finnish, Italian and of course English descent. Every immigrant group in Copper Cliff knew its place and the possible consequences of migrating into the Anglo-Celtic spaces.

To the south, the Europeans were segregated from the English and so were the Italians, who settled north on the other side of the train tracks. Their seclusion was not only because of social convenience but primarily because of social discrimination. With such a diverse mix of people, services were needed quickly, especially religious gathering spaces.

The first church was named St. Stanislaus Kostka, constructed in 1898. It is the second oldest Polish church in Canada.²² However, Poles never dominated the parish as its congregation included French-Canadians, Irish-Canadians Ukrainians and Italians who also frequented the church. It remains in operation today. (3) The diversity of the Polish religion was further illustrated with the construction of the Polish Lutheran church in Copper Cliff in 1909.²³ Ukrainians mainly used this establishment until its demolition in 1928.²⁴ The other ethnicities such as Italians and Finns went on to build their respective churches in the early 1900s.

21 "The First Building In Copper Cliff," Copper Cliff Notes. <https://www.coppercliffnotes.com/the-first-building-in-copper-cliff.html>.

22 The Multicultural History Society of Ontario, "Sudbury People," Polyphony: The Bulletin of the Multicultural History Society of Ontario 5, no.1 (1983).

23 *Ibid.*

24 *Ibidem.*

The Wuoristo Evangelical Lutheran Church was built in 1908 and was the largest structure in Copper Cliff and among the earliest of local Finn institutions. It is still standing today and now named St. Timothy's Evangelical Lutheran Church.²⁵ (6) There were some successful Finnish businesses, a large one being the Copper Cliff Dairy, which was operational until 2012.²⁶ (7) Another landmark of Finnish culture was the Finland Hall which was constructed in 1903 but later destroyed by a fire in 1915.²⁷

By far the most unique settlement in Copper Cliff is the area known as "Up the Hill" or "Little Italy" By the 1900's the Italian community was self-sufficient regarding ethnic goods and entertainment and had built a real home away from home.²⁸ They held onto their customs and traditions. They played bocce games in the streets and often gathered amongst friends and family. In 1913, the population was leasing land to erect a church which would be ministered in their language, named St. Elizabeth. It was built by volunteers but abandoned in the early 1920s. They then returned to St. Stanislaus Church, in the Polish quarters to worship.²⁹ After the First World War, the Italians wanted to create a more stable recreational centre; hence the Societa Italiana di Copper Cliff began its reunions in the vacant St. Elizabeth Roman Catholic Church in 1934. The new construction of the clubhouse began in 1949.³⁰ (10) As I walked through "Little Italy" the tight woven streets with Italian names and the distant smell of the delicious homemade aroma of the Italian club, brought me to the distant land of Italy. The landscape could easily be linked to the need of the Italian population to erect a landscape that was familiar and spoke of home.

25 Oiva W. Saarinen, *Between a Rock and a Hard Place: a historical geography of Finns in the Sudbury area* (Canada: Wilfrid Laurier University Press, 1999), 38.

26 *Ibid*, 39

27 *Ibidem*, 42.

28 The Multicultural History Society of Ontario, "Sudbury People," 32.

29 *Ibid*, 33.

30 *Ibidem*.

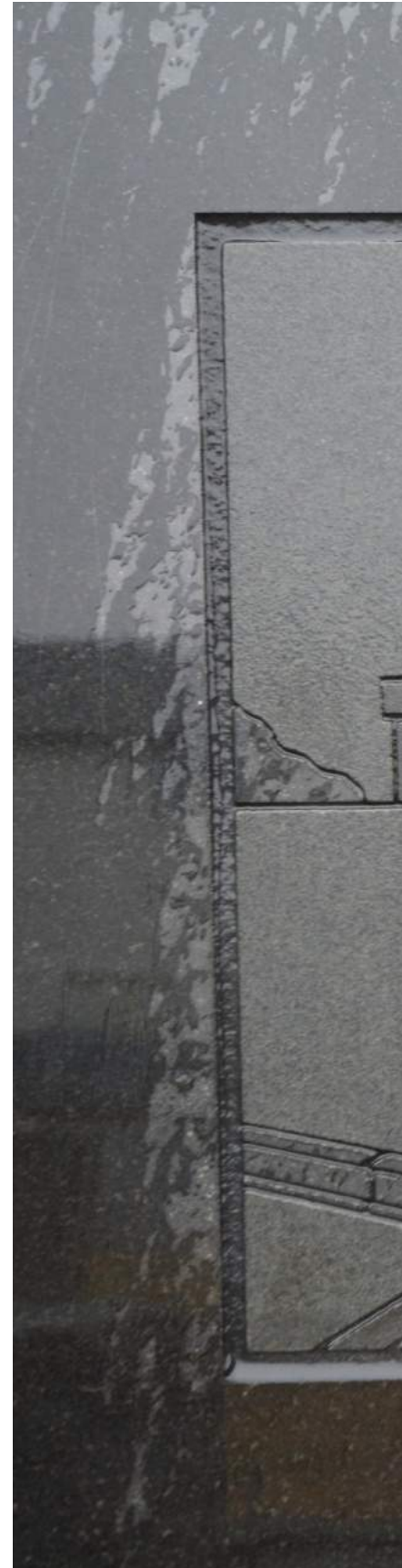




FIG. 16| *Copper Cliff Plaque, Circa 1900.*



2



1898 Knox Presbyterian Church
(Joined to become United Church, 1925)



1899 Methodist Church
(Joined to become United Church, 1925)



1903 The Finland Hall
(Demolished by fire, 1915)



6



1908 St. Timothy's

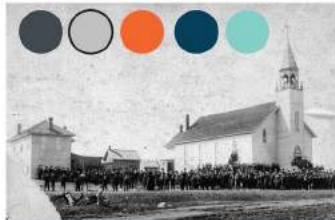
1885 First Dwelling in Copper Cliff
(Current site of Copper Cliff's Museum)



1



1898 St. Stanislaus Kostka Roman Catholic Church



3



1900 Church of England
(Renamed St. John the Divine Anglican Church)



4



1903 Copper Cliff Hospital
(Currently a Senior's Center)



5



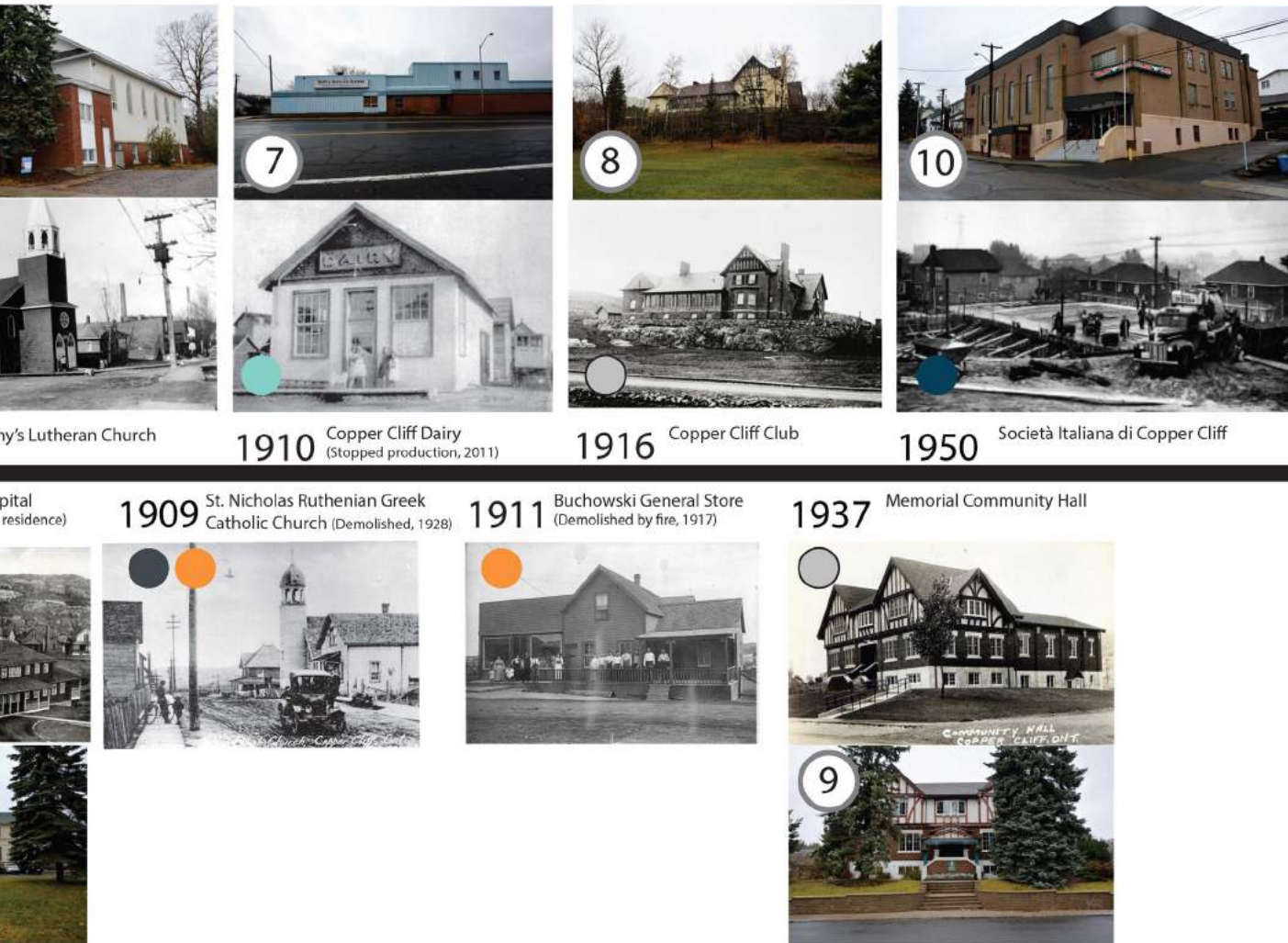


FIG. 17 | *Photographic Timeline - Copper Cliff.*



FIG. 18| *Little Italy, Copper Cliff, 2018.*



FIG. 19 | *Copper Cliff Street Names.*



Gatchell

The numbers of Italian immigrants spiked post World War II as new and stronger waves of Italian immigrants arrived. Hence began the creation of Gatchell. Services were beginning to pop up outside of Copper Cliff, and in 1950 the Tarini Brothers opened a meat market which is still very recognized in the Italian community. Many who do not live in the area travel to this market to buy authentic ethnic food.³¹ (1) The immigrants who settled in Gatchell also brought with them a special devotion to St. Antony, and it seemed appropriate to build and name a new church after him in 1964.³² (2) The parishioners were the ones who built this particular structure which is now affiliated with Our Lady of Hope, built in 1971.³³ (3) Lastly, the local playground was named Delki Dozzi to commemorate an important Italian figure in the region of Sudbury. (5)

³¹ Tarini Bros, "*Quality and Tradition*," Tarini Bros Meat + fish, 2013. <http://www.tarinibros.com/products.html>

³² "*Saint Anthony*," Our lady of Hope. <http://ourladyofhope.ca/wp-content/uploads/2012/09/St-Anthony-History-Book.pdf>

³³ *Ibid.*



FIG. 20 | *Neighbourhood Alleyway, Gatchell.*



1964 St. Anthony Church
(Re-designed as only a worship site)



1988 Giacomo's A Taste Of Italy Inc

1950 Tarini Brothers Meat Market



1971 Our Lady of Hope Parish



Delki Dozzi playground

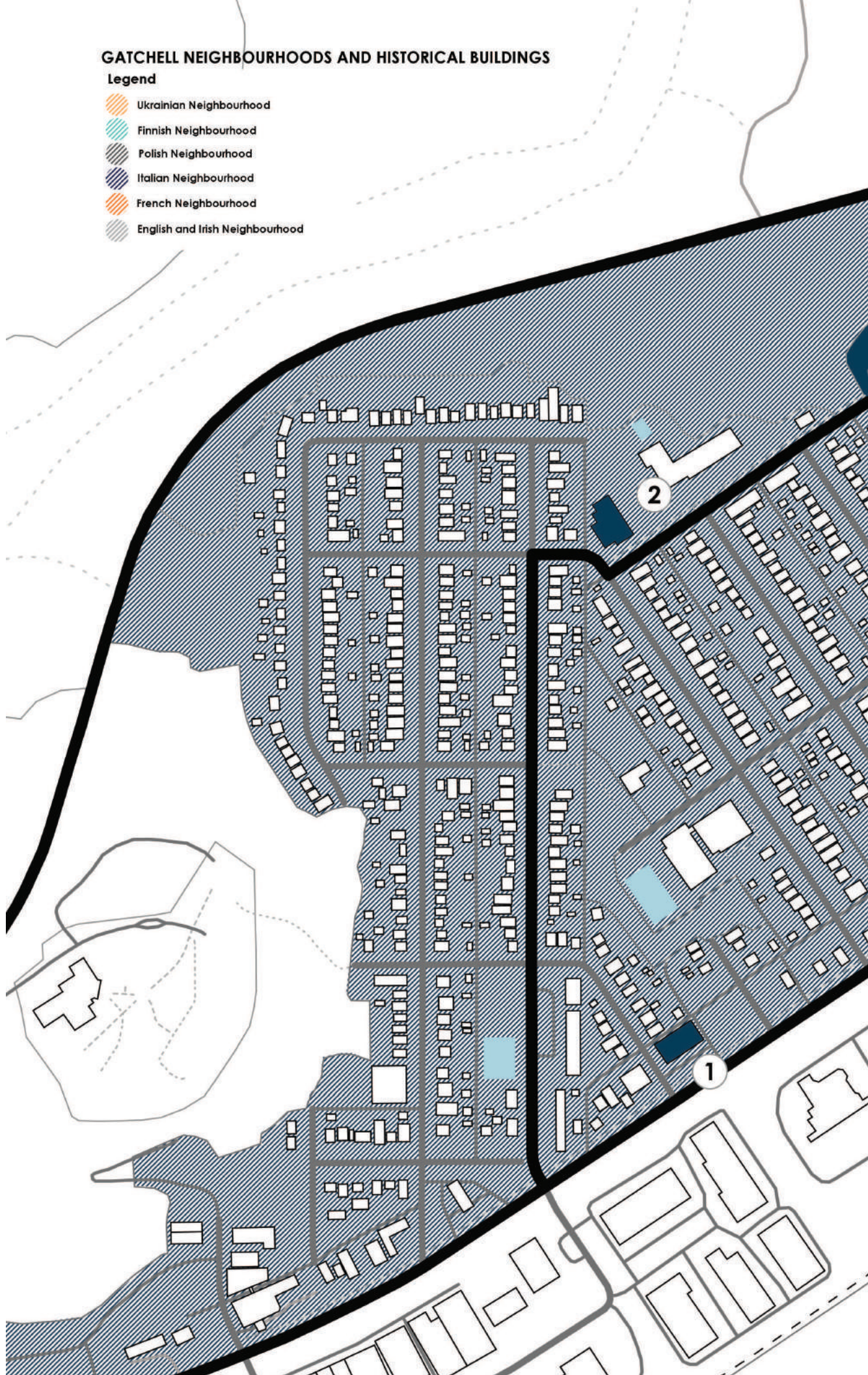


FIG. 21 | *Photographic Timeline - Gatchell.*

GATCHELL NEIGHBOURHOODS AND HISTORICAL BUILDINGS

Legend

- Ukrainian Neighbourhood
- Finnish Neighbourhood
- Polish Neighbourhood
- Italian Neighbourhood
- French Neighbourhood
- English and Irish Neighbourhood



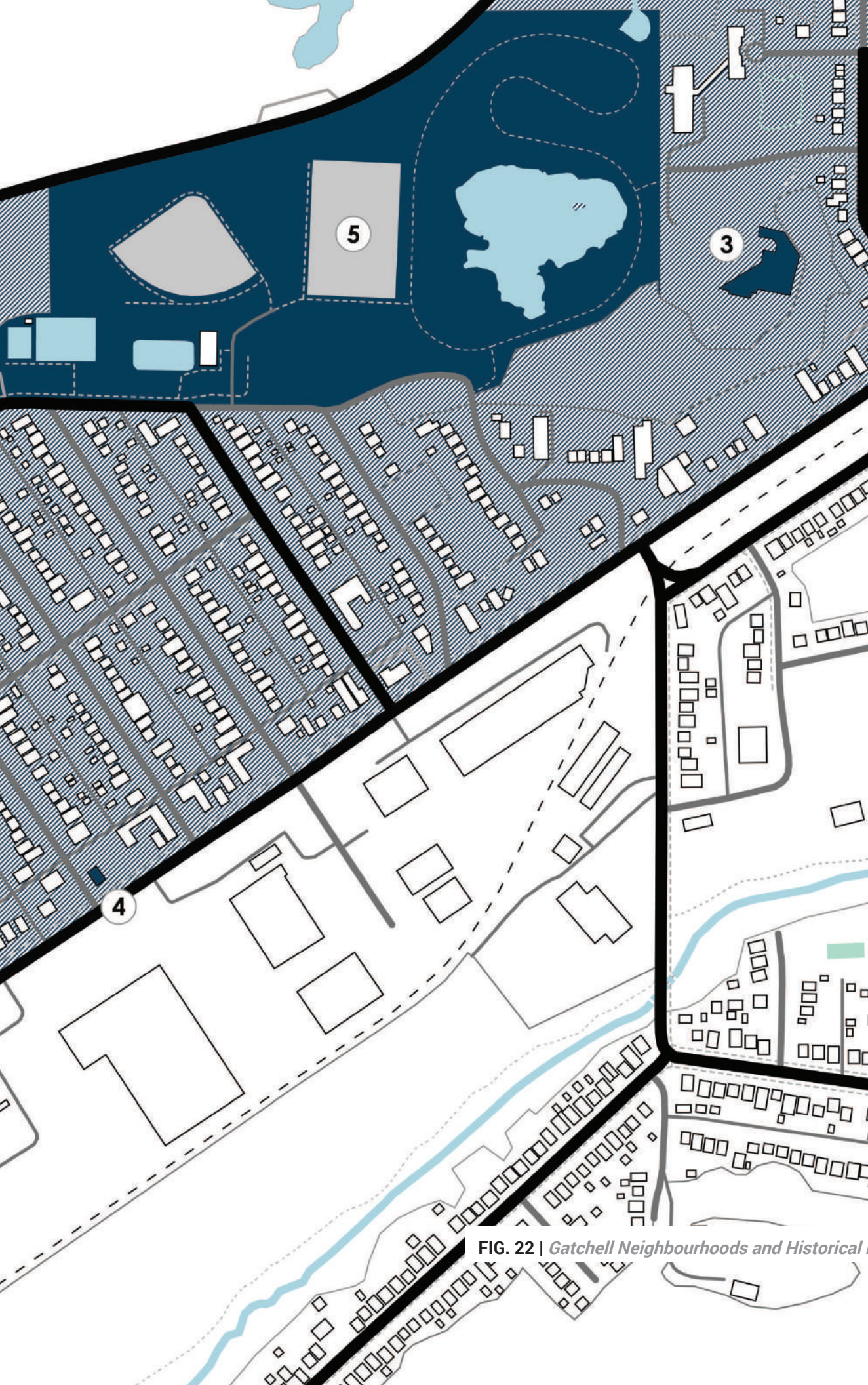


FIG. 22 | *Gatchell Neighbourhoods and Historical Buildings.*

LITTLE BRITAIN NEIGHBOURHOODS AND HISTORICAL BUILDINGS

- Legend
- Ukrainian Neighbourhood
 - Finnish Neighbourhood
 - Polish Neighbourhood
 - Italian Neighbourhood
 - French Neighbourhood
 - English and Irish Neighbourhood

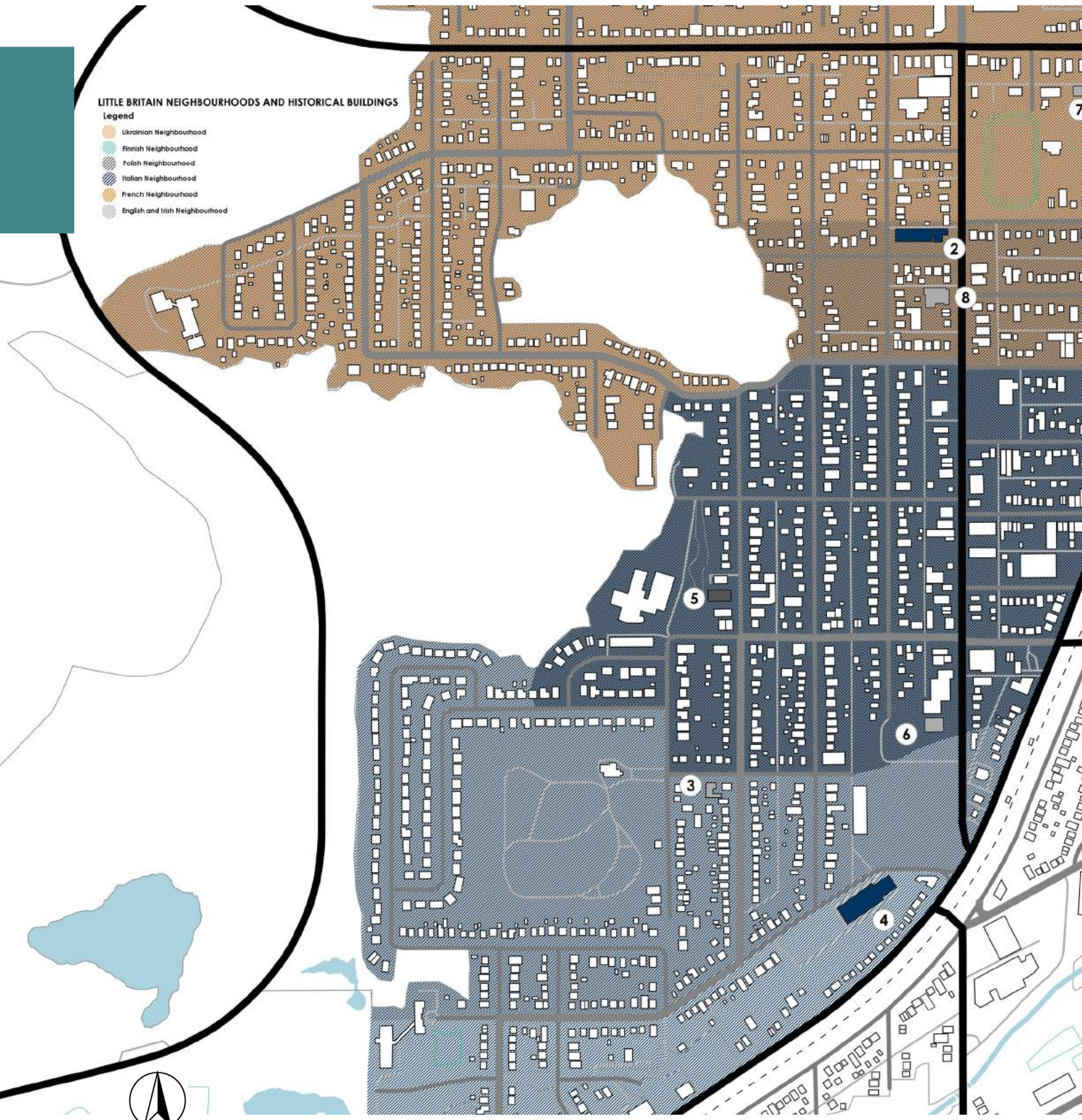


FIG. 23 | *Little Britain Neighbourhoods and Historical Buildings.*



Little Britain

As we continue on Lorne to the neighbourhood called Little Britain, there is a significant shift in diversity. In this region, we continue to find Italians to the south but also a mix to the north of Polish, English-Canadian, and Ukrainian descent. In the 1920s, the Association of United Ukrainians was established just to the south of the Donovan.³⁴(1) With such a sudden influx of immigrants, the services of the Societa Caruso was insufficient to meet the needs of the newcomers, in 1966 construction on a bigger hall on top of the old one began.³⁵(4) It was an impressive complex which celebrated the Italian community in the region. Just like the Italian club in Copper Cliff, these structures truly bring people together. It is a cross-pollination of different ethnic groups in the form of food and conversation. In the 1930's the St. Clement Church was erected to accommodate the growing population of Italians in the city. It closed in 2002 following its amalgamation with Our Lady of Hope Church.³⁶(2) In 1952, war veterans established the Polish Combatant Association, which became the most dynamic Polish organization.³⁷(5)

34 The Multicultural History Society of Ontario, "Sudbury People," 75.

35 *Ibid.* 36.

36 "St. Clement," Our lady of Hope. <http://ourladyofhope.ca/wp-content/uploads/2012/09/St-Clement-History-Book.pdf>.

37 The Multicultural History Society of Ontario, "Sudbury People," 53.

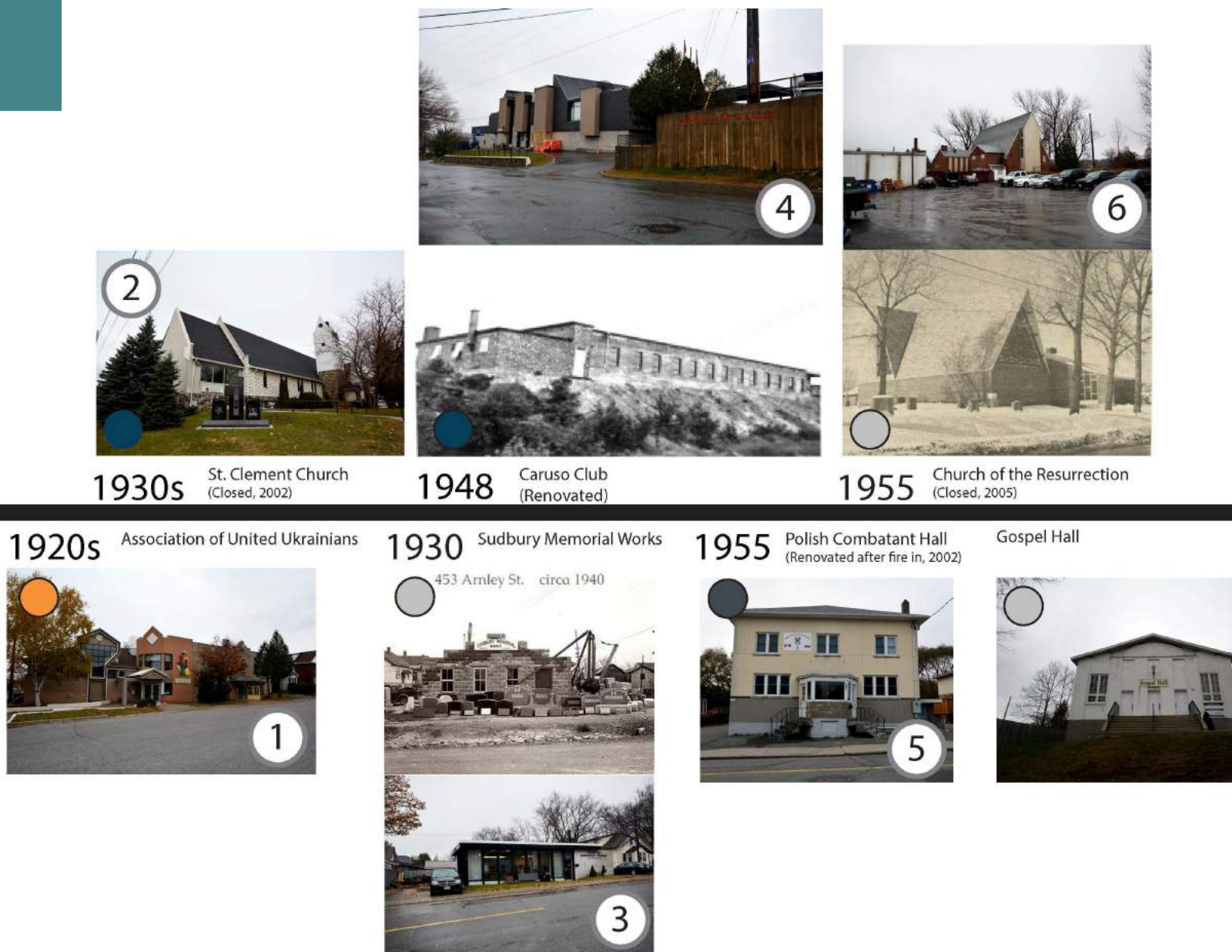


FIG. 24 | *Photographic Timeline - Little Britain.*



Trinity Evangelical Lutheran Church

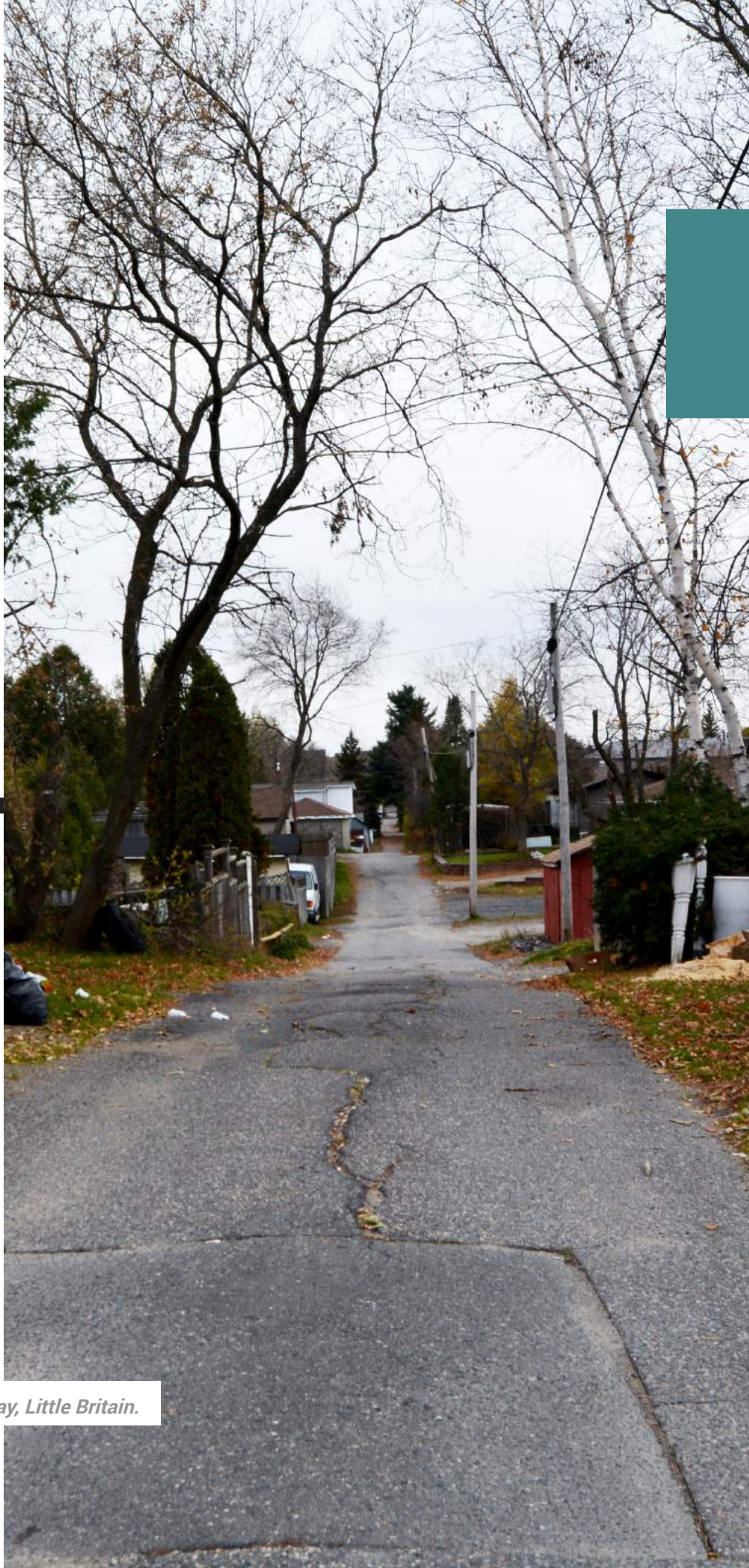


FIG. 25 | *Neighbourhood Alleyway, Little Britain.*

DONOVAN NEIGHBOURHOODS AND HISTORICAL BUILDINGS Legend

-  Ukrainian Neighbourhood
-  Finnish Neighbourhood
-  Polish Neighbourhood
-  Italian Neighbourhood
-  French Neighbourhood
-  English and Irish Neighbourhood
-  Croatian and Serbian Neighbourhood
-  First Nation Centre

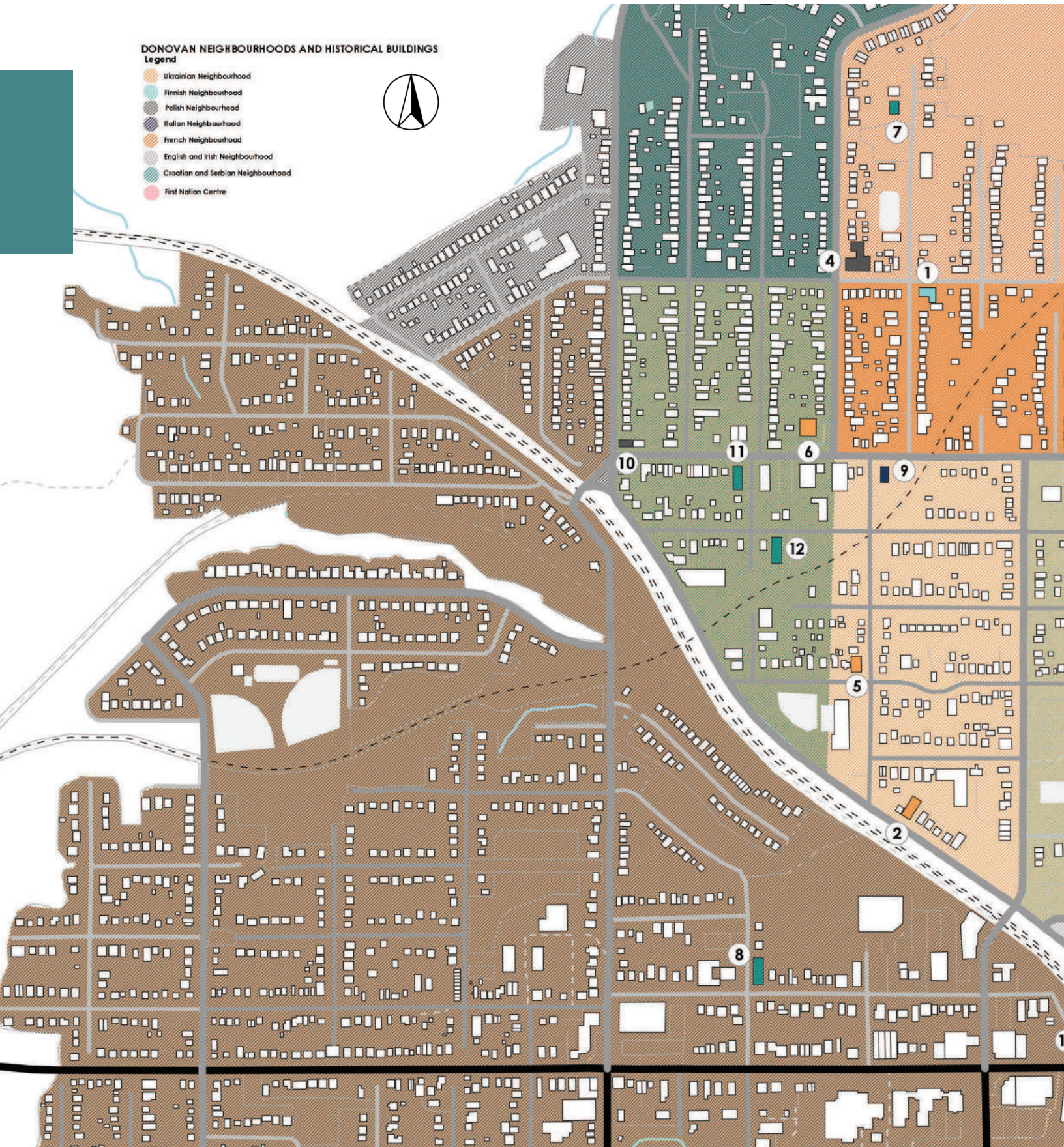




FIG. 26 | *Donovan Neighbourhoods and Historical Buildings.*

Donovan

The Donovan is one of the most diverse neighbourhoods in the city. Every ethnicity that ever arrived in Sudbury to work in the mines is found in this area. The Donovan could be labeled as the “Ghetto” of Sudbury. In this area, we can find Ukrainian, French, Polish, Croatian and Finnish cultures and people. It was really only in the 1930s when Poles began to settle in the Donovan Area where more permanent associations and services were established for them.³⁸ The earliest of these was the Polish Club in 1934 which was a local group unlike all other branches in the area at the time. The club aimed to gather Poles together and share the culture in a familiar setting.

Church life also became formal between the wars. A chapel was opened in 1937 in the Donovan, Holy Trinity Church that Croatians, Slovaks, Slovenians, and Poles attended.³⁹(4) The European smoked meat deli was also a big hit for the Polish community as well as other ethnicities in the area.⁴⁰(10) Ukrainians still have many services in the area. In 1932, the Ukrainian National Federation was established as a place where Ukrainian culture, dance, and art is celebrated. (2) In 1940, the Ukrainian Greek Orthodox Church was established and was a unique addition to Sudbury’s cultural landscape and demonstrated Ukrainian architecture. (5) In 1944 the Ukrainian Credit union made its appearance in Sudbury. (6) The Finnish population had two churches erected in the 1930s, one being the All People’s United which also served Ukrainian and Italian people. (1) The second, St. Matthew’s Lutheran Church, now closed but was once the heart of Finnish culture in the city. (3) Croatians have their centre in the Donovan, and also a unique church which was built in 1964 named the St. Peter and Paul Serbian Orthodox church. (7) Another cozy church was built in 1981 across the tracks. (8)

38 The Multicultural History Society of Ontario, “Sudbury People,” 50.

39 *Ibid.*

40 *Ibidem.* 75.



1932 Ukrainian National Federation

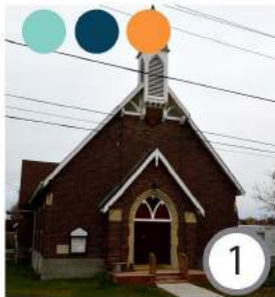


1935 Sampo Hall
(Sold, Now the Northern Muslim Association)



1944 Ukrainian Credit Union

1930 All People United
(Destroyed in Fire, 1946)



1932 St. Mathew's Lutheran Church
(Closed)



1937 Holy Trinity Church
(Closed, 2013)



1940 Ukrainian Greek Orthodox Church



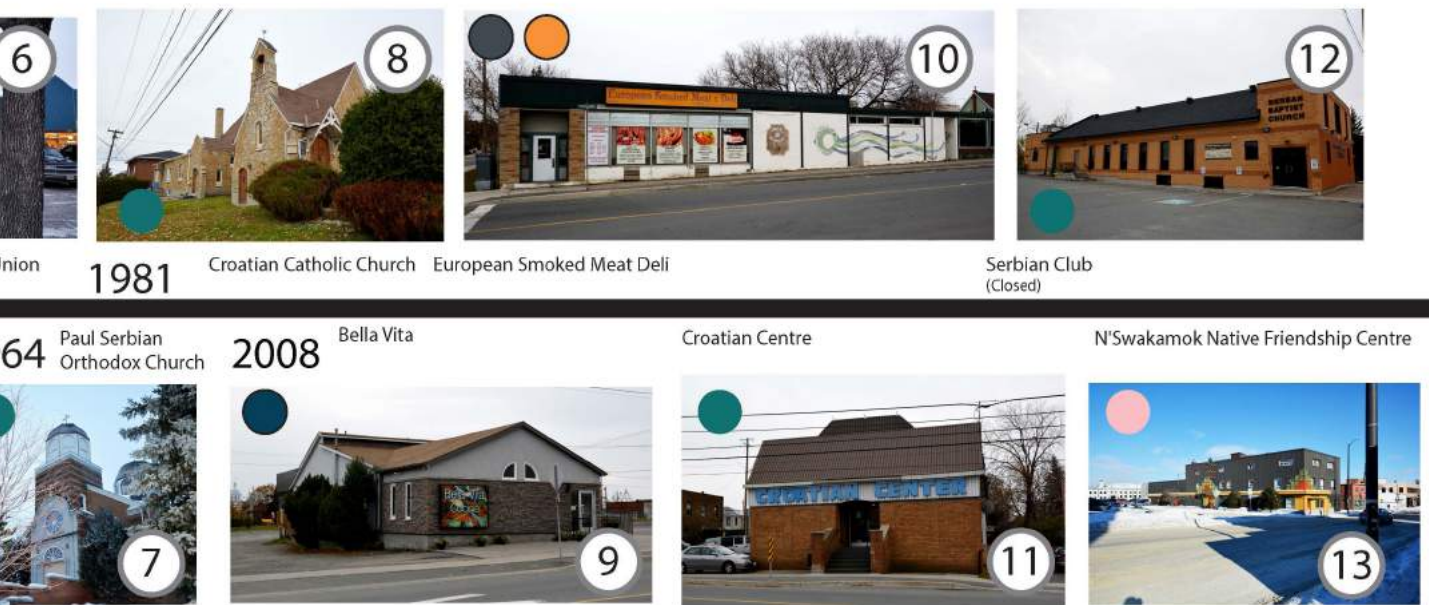
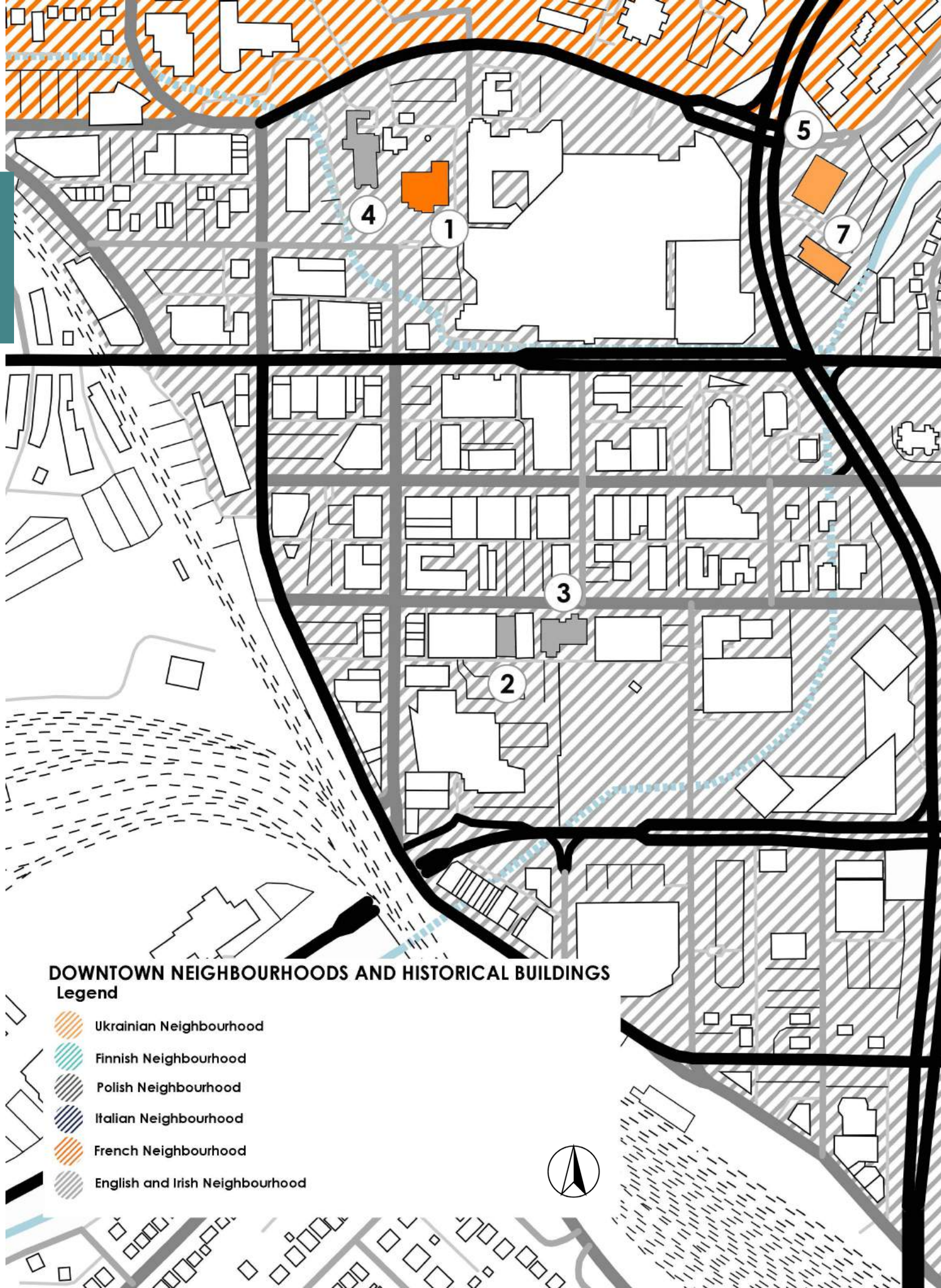


FIG. 27 | *Photographic Timeline - Donovan.*



FIG. 28 | *Donovan Sub. Division, Sudbury, ON.*



DOWNTOWN NEIGHBOURHOODS AND HISTORICAL BUILDINGS

Legend

-  Ukrainian Neighbourhood
-  Finnish Neighbourhood
-  Polish Neighbourhood
-  Italian Neighbourhood
-  French Neighbourhood
-  English and Irish Neighbourhood





FIG. 29 | *Downtown Neighbourhoods and Historical Buildings.*

Downtown/Flour Mill

English Canadians mainly dominated the core of the city. There was a concentration of French Canadians around the first church, St. Anne's. (1) Despite this French Canadians feared assimilation in the early day of the city's development. St. Anne's parish had services both in French and in English to serve both French and Irish Catholics.⁴¹ The French were more concentrated in agricultural oriented villages mainly Chelmsford, the Valley, Hanmer, Azilda and more recently Val-Caron. Unlike other European immigrants, who were more prevalent in the mining and smelting towns such as Copper Cliff.⁴²

Ethnic distinctions within the population were closely related to class and the level of leadership. The French took significant strides in preventing assimilation into the predominant culture. Several associations were established, but the separation of the school board and the construction of College-Sacre-Coeur (3) in 1913 were the big initiative they took in order to maintain their French Canadian Identity.⁴³ The separation of the population into identifiable ethnic groups became more visible, the most apparent one being the French who continued to revolve around St. Anne's Church but also the neighborhood North of Downtown known as "Flour Mill." Manitoba Mills founded a new flour mill industry in 1910. The silos remain as a beacon of Sudbury's past.⁴⁴ (2) By the 1930s the French population spiked and a new church was built in the Flour Mill, Saint-Jean-de-Brebeuf ⁴⁵(4). For a long time, parishes had a significant influence on the daily lives of the community. Although they might not have as much influence now, they still serve the community with many activities and social gatherings, remaining somewhat the heart to the identity of

41 The Multicultural History Society of Ontario, "Sudbury People," 5.

42 *Ibid.*

43 *Ibidem.* 6.

44 Denis Sauvé, *Pro-f-Ont: Sudbury* (Ottawa: Centre franco-ontarien de ressources pédagogiques), 54.

45 The Multicultural History Society of Ontario, "Sudbury People," 24.

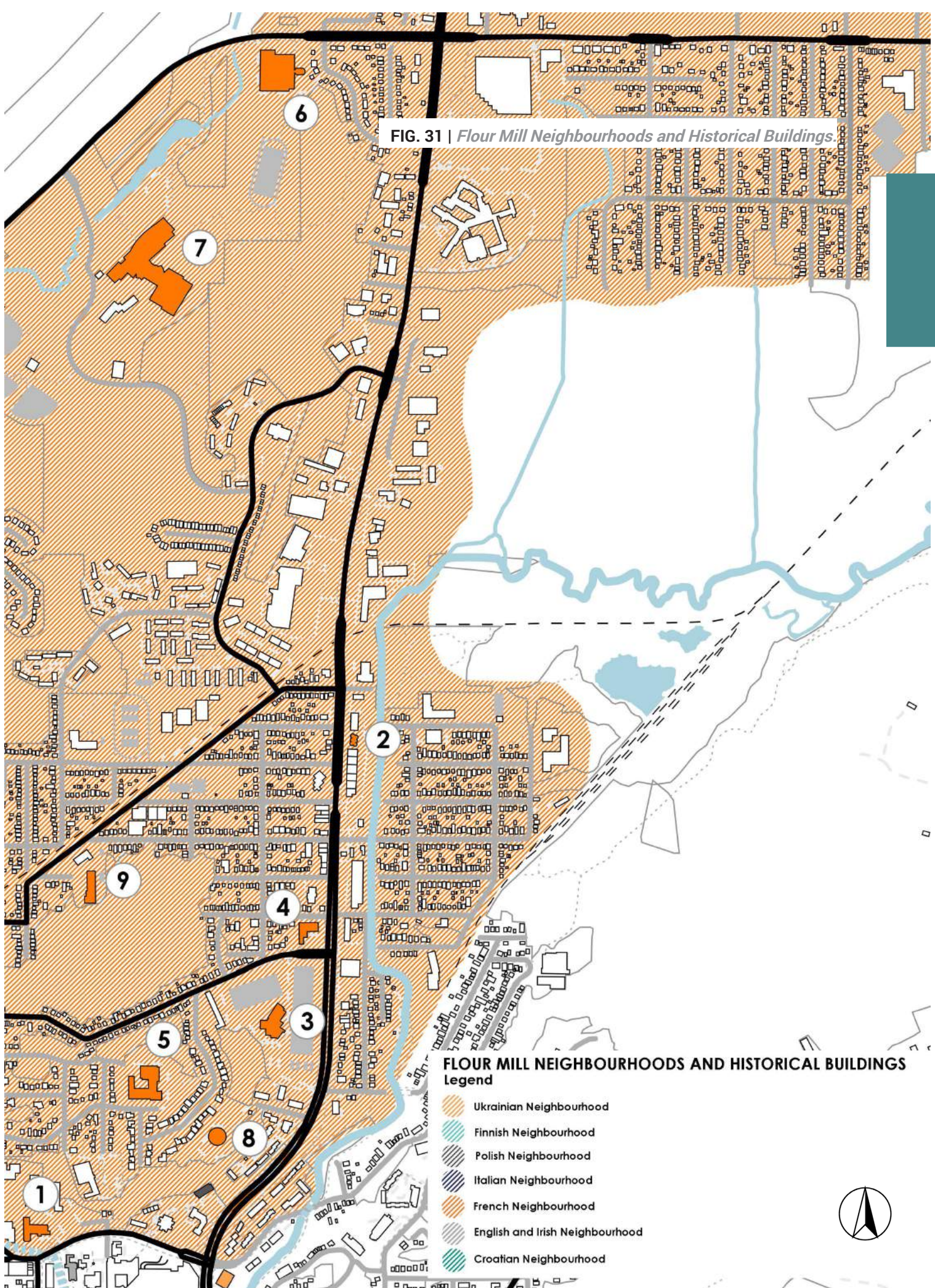


FIG. 30| *Flour Mill Silos.*

the people they serve. Education and faith was the driving force that helped the French community of Sudbury to thrive and remain true to their cultural identity.

Present day downtown Sudbury also has a population of Ukrainians. They established themselves downtown post 1927, with the construction of St. Mary's which was initially located in the Donovan. This church, as well as the Senior Centre, are the centre of Ukrainian culture and where a lot of services and events are held. (4)(6)

FIG. 31 | Flour Mill Neighbourhoods and Historical Buildings





2



4



5



1887 Knox Presbyterian Church



1920 Christ The King

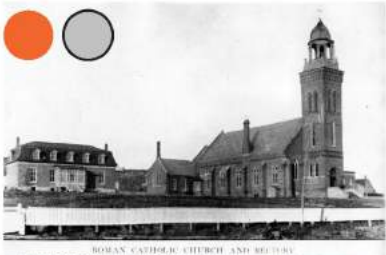


1927 St. Mary's Ukrainian Church
(Moved to current location)



1988 Ukrainian Seniors Centre

1883 St. Anne-des-Pins



1

1890 Anglican Parish of the Epiphany
(Renovations in 1912 and 1941)



3

1955 St. Casimir



6

FIG. 32 | *Photographic Timeline - Downtown.*

FIG. 33 | *Downtown Sudbury - Elm street at Durham.*





1896 Hôpital Saint-Joseph



1913 Collège Sacre Coeur
(Renovations, 2003)



1948 Collège Notre-Dame



1995 Collège B

1894 L'orphelinat d'Youville
(Demolished)



1910 Flour Mill Silos



1930 Saint-Jean-de-Brebeuf Church



1969 École secondaire Macdonald
-Cartier





7

Boréal



8

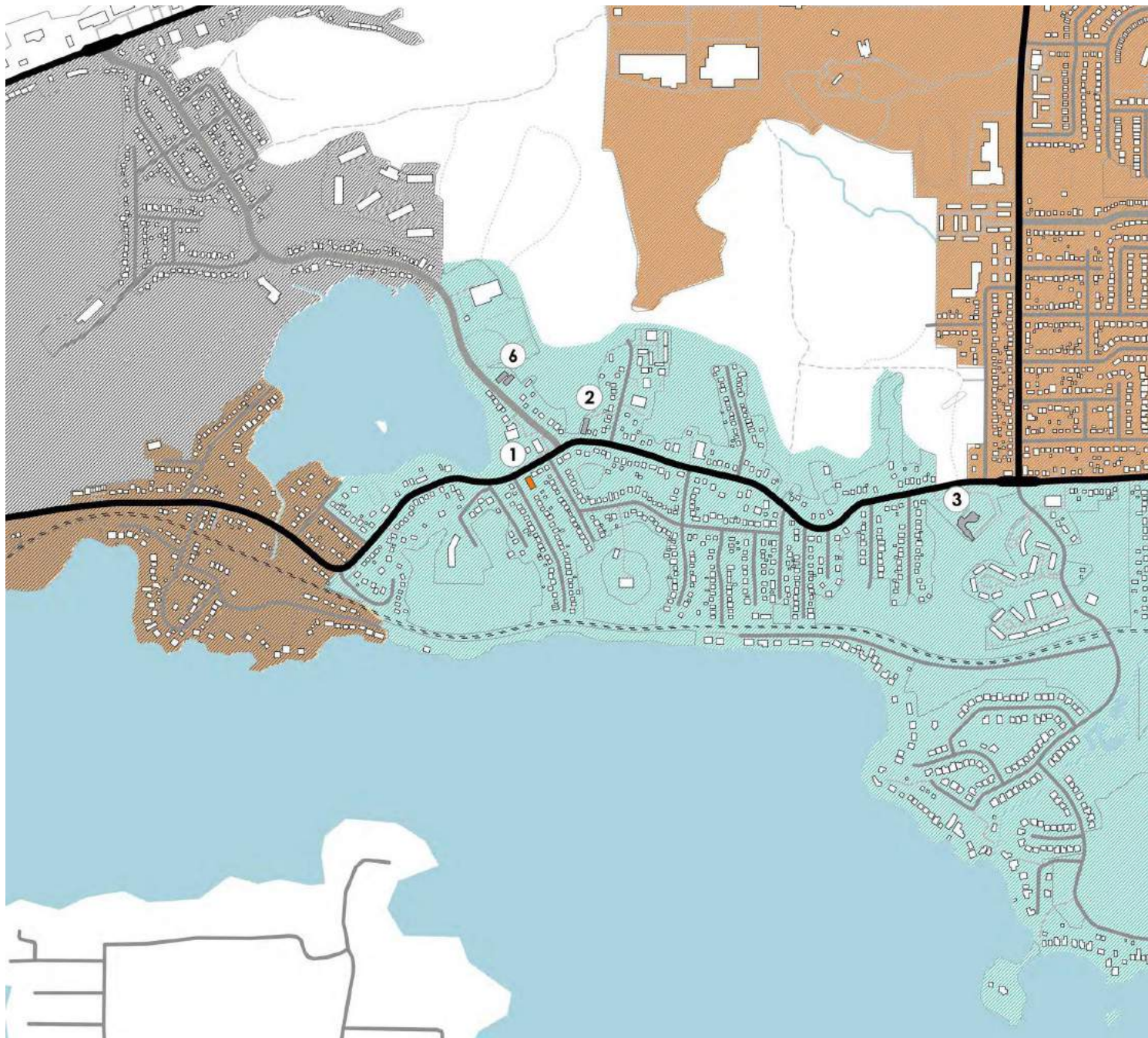
1998 Conseil scolaire catholique du
Nouvel-Ontario

d L'école St-Joseph



9

FIG. 34 | *Photographic Timeline - Flour Mill.*



Minnow Lake

In Minnow Lake, the French population was also growing, bringing with it the need for a new church. La Toussaint Church was built in 1938 and was bilingual until 1949.⁴⁶(1) This parish closed recently and joined the downtown parish of St. Anne. In the late 1800s, Minnow Lake housed a sawmill for about 30 years. English and French Canadians mainly dominated the area. The corner of Bancroft Drive and Bellevue Ave was arguably the centre hub of the area. Three churches reside there. The first one to be built was la Paroisse la Toussaint, Grace United was built shortly

⁴⁶ The Multicultural History Society of Ontario, "Sudbury People," 24.

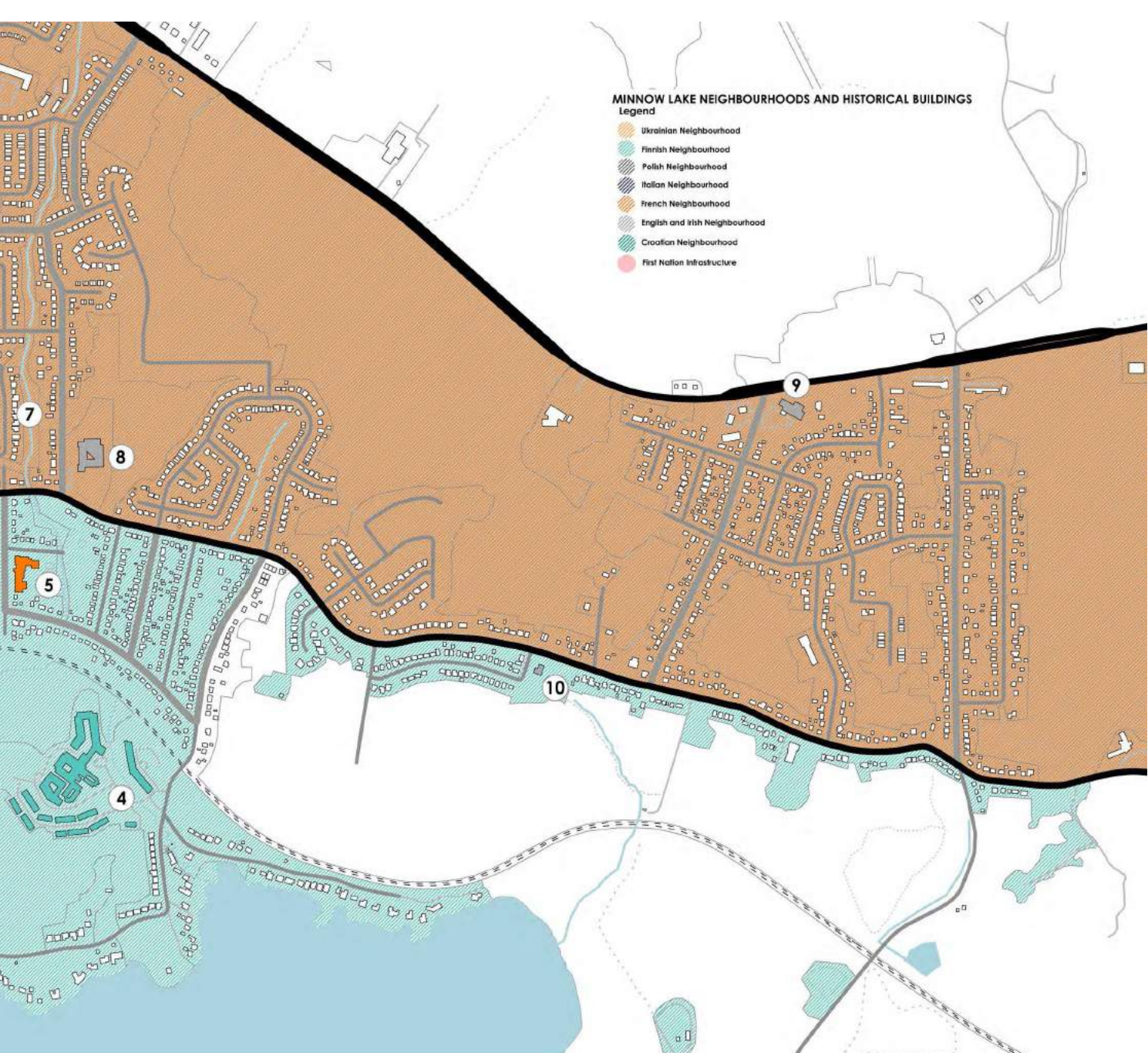


FIG. 35 | *Minnow Lake Neighbourhoods and Historical Buildings.*

after in 1941 and also Bancroft Community Church, which held English services.⁴⁷ (2) (6) Another significant indication of the separation of ethnic groups can be seen with the French and English school boards, École Séparée Saint-Pierre and its English counterpart Pius XII Catholic School. (5) (8) The French name of the school further suggests the “separation” of the two ethnic groups. Additionally, the Finnish community in Minnow Lake established Finlandia Village in 1983.⁴⁸ (4) It was a rest home for elderly persons of Finnish heritage, a secure, comfortable space which provided social, spiritual, cultural and recreational interaction within its community.

⁴⁷ *Ibid.*

⁴⁸ Oiva W. Saarinen, “History – The First 10 Years,” Finlandia Village, <http://www.finlandiavillage.ca/our-history/>.



1941 Grace United Church



1983 Finlandia Village



Bancroft Drive Community Church



Pius XII Catholic School

1938 Paroisse la Toussaint



1949 Holy Redeemer Church



École Séparée Saint-Pierre



Sudbury First Nations Church





New Sudbury Pentecostal Church



FIG. 36 | *Photographic Timeline - Minnow Lake.*

CONISTON NEIGHBOURHOODS AND HISTORICAL BUILDINGS

Legend

- Ukrainian Neighbourhood
- Finnish Neighbourhood
- Polish Neighbourhood
- Italian Neighbourhood
- French Neighbourhood
- English and Irish Neighbourhood
- Croatian Neighbourhood

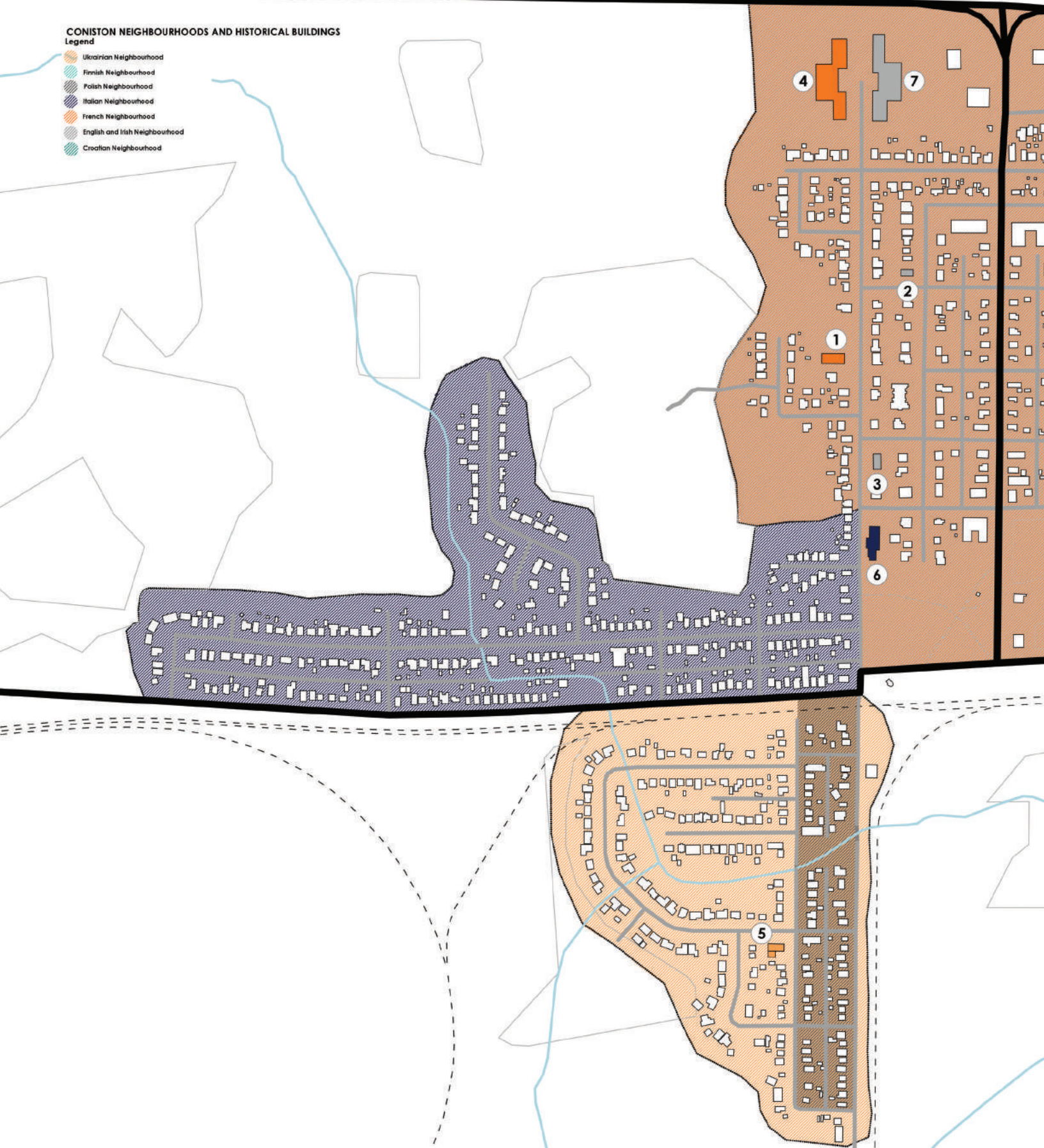




FIG. 37 | *Coniston Neighbourhoods and Historical Buildings.*

Coniston

The area of Coniston experienced rapid growth in 1913.⁴⁹ Just off the highway, the French and English are the dominant ethnic groups and populate the entire core of the town. However, to the south, the influence of Italians, Ukrainians, and Polish can be seen. In 1913 the first church was erected in Coniston, Notre-Dame-De-La-Merci, (1) which served mainly French but also English parishioners.⁵⁰ Following this construction, the settlers erected a Presbyterian Church, St. Andrews United in 1914 (2) and the All Saints Anglican Church in 1915. (3) Both served mainly English parishioners.⁵¹ In 1969, the French and English school boards built two schools side by side with the same sort of design, one educating in French, the other in English.⁵² (4)(7) In 1928, St. Michael Ukrainian Catholic Church (5) was built to accommodate the Ukrainian and Polish population of Coniston on the other side of the tracks.⁵³ The Italians established the Club Allegri in 1951 but it was later demolished and in 1954 St. Paul the Apostle Church was built to accommodate its Italian population.⁵⁴ (6)

Conclusion

The architecture explored in this section gives a concrete form to the ongoing negotiation between identity and locality. The everyday city of Sudbury was not much of an interest to these newcomers. What was important were the spaces that were shared with family and friends, spaces where their unique narratives were layered onto the cities' landscape and made them feel welcomed and valued. The city has changed since those founding days, but

49 "A Community is Built," *Heritage Sudbury*, http://www.sudburymuseums.ca/index.cfm?app=w_vmuseum&lang=en&currID=2172&parID=2170.

50 "Our Lady of Mercy Church," *Heritage Sudbury*, http://www.sudburymuseums.ca/index.cfm?app=w_vmuseum&lang=en&currID=2154&parID=2153.

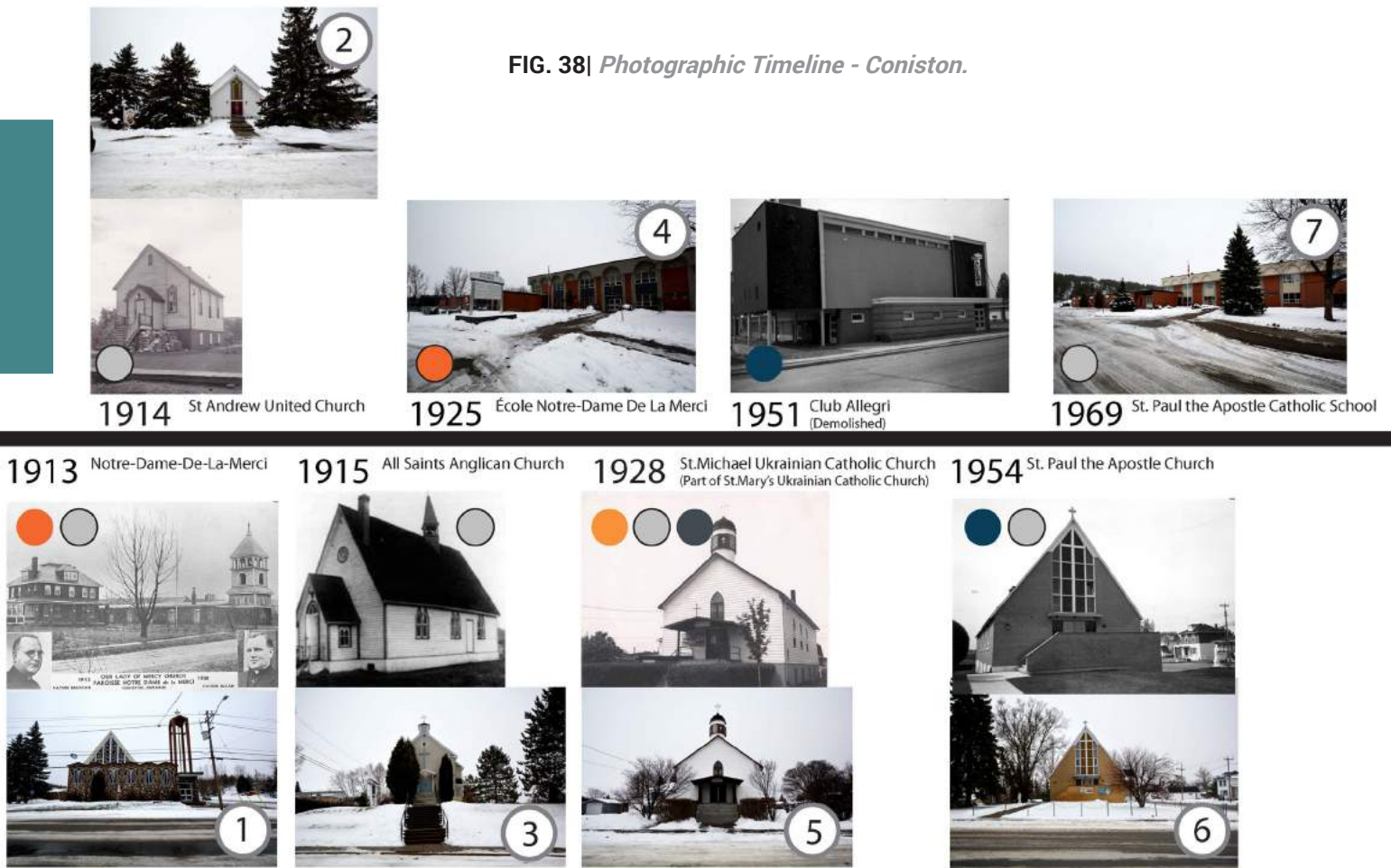
51 "All Saints Anglican Church," *Heritage Sudbury*, http://www.sudburymuseums.ca/index.cfm?app=w_vmuseum&lang=en&currID=2158&parID=2153.

52 "A Community is Built," *Heritage Sudbury*.

53 "St. Michaels History - 1900-1983," *St. Mary's*, <http://www.saintmarysudbury.com/stmichaelschurchconiston/st-michaels-history>.

54 "Our Lady of Mercy Church," *Heritage Sudbury*.

FIG. 38| *Photographic Timeline - Coniston.*



the ethnic diversity of Sudbury continues to grow. The founder's legacies are still present in buildings scattered across the Sudbury landscape. However, more recent immigrants do not build new buildings representative of their traditions to the extent the European immigrants who came in the 18 and 19 hundreds did.⁵⁵ They do, however, make subtle changes to their existing environment. The city of Sudbury lacks a diverse visible ethnic makeup. This brings me to the issues surrounding the migration happening today in the City of Sudbury.

⁵⁵ Mirjana Lozanovska, *Ethno-Architecture and the Politics of Migration* (London: Routledge, 2016), 153.



FIG. 39 | *Coniston, ON.*





PART 3: NEW AGE OF MIGRATION

(This section explores the new age of migration in Sudbury, and the current challenges small Northern Ontario cities face in the wake of its declining population. Furthermore, this section uncovers the current services being employed to assist newcomers in Sudbury, and ways in which architecture can assist with specific struggles)

FIG. 40 | Village International Mosaic.





FIG. 41 | *Sudbury, ON.*

The Shift

The new age of migration has shifted the immigrant landscape of Sudbury. In the late 18th and early 19th century, migration to the city was to establish a labour force, but recently people migrate to seek refuge from wars, persecution and environmental crisis. This brings with it a whole new need to understand the new psychological barriers embedded in individuals. The global migration crisis brings issues of democracy, marginalization, exclusion, prejudices, trauma and social injustices. Socio-Psychological barriers create exclusion without visible walls. The numbers of newcomers increase, and their origins differ from merely European. The immigrant landscape of Sudbury is broadening to include Asian, African, Central and South American origins, introducing a whole new ethnic makeup in the area.⁵⁶

Large North American cities have the full range of ethnic enclaves necessary to promote themselves as multicultural communities. However, small cities of Northern Ontario like Sudbury, don't attract newcomers in the same way as a city like Toronto. According to the 2016 census, 9,290 immigrants reside in Sudbury.⁵⁷ The likely reasons for low immigration could be its Northern location, limited economic opportunities, lack of knowledge among immigrants about the city, lack of ethnic diversity and inadequate efforts by the city to promote itself as a promising place. However, most of these small cities are declining in numbers and children are moving away. In order for these municipalities to further their growth, they are turning to immigration and migration as the answer to securing their future.

For a small northern city, Sudbury's ethnic population is relatively large. This can be directly linked to the city's founding days. Despite this, Sudbury,

⁵⁶ Statistics Canada, "Census Profile. 2016 Census. Greater Sudbury" *Statistics Canada*, Catalogue no. 98-316-X2016001 (2017). <https://www12.statcan.gc.ca/census-recensement/2016/dp-pd/prof/index.cfm?Lang=E>

⁵⁷ *Ibid.*



FIG. 42| *Toronto, ON.*

like many other Northern Ontario cities, is struggling to maintain its population. In 2011, Sudbury published an Action Plan, “Creating a Sanctuary New Citizens Taking Action Local Settlement Strategy” to promote and create a welcoming, safe, secure and friendly community for newcomers.⁵⁸ The modern city of Sudbury, in preparation to becoming the “Toronto North”⁵⁹ wishes to obscure its past by “greening” and demolishing its heritage. Perhaps modernizing the city is the wrong approach. Maybe embracing the immigrant landscape of the past would bring with it new immigrants in more significant numbers. Although the city is making big steps in promoting itself as a promising place for newcomers, there are still challenges to be addressed. The idea is good; however, the city is far from ready to properly service and retain these newcomers. How can this be better achieved? This thesis aims to provide a framework and an architectural proposal to aid the city of Sudbury in getting one step closer to achieving their goal of becoming a welcoming place and promote itself as such.

58 LIP, *Creating a Sanctuary New Citizens Taking Action Local Settlement Strategy* (Sudbury, 2011).

59 Wallace and Ashley(ed.), *Sudbury Rail Town to Regional Capital*, 284.

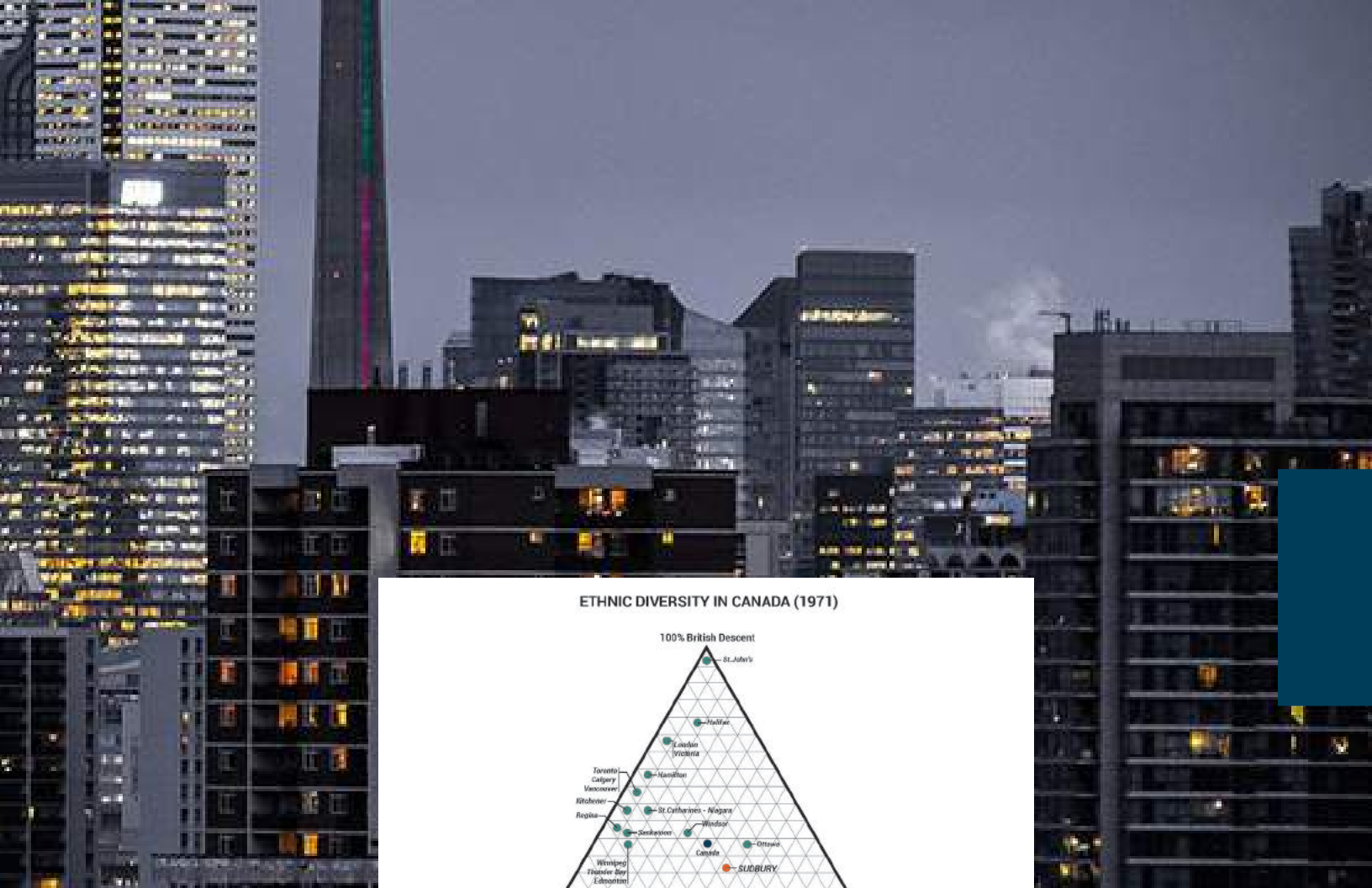


FIG. 43 | *Ethnic Diversity in Canada, 1971.*

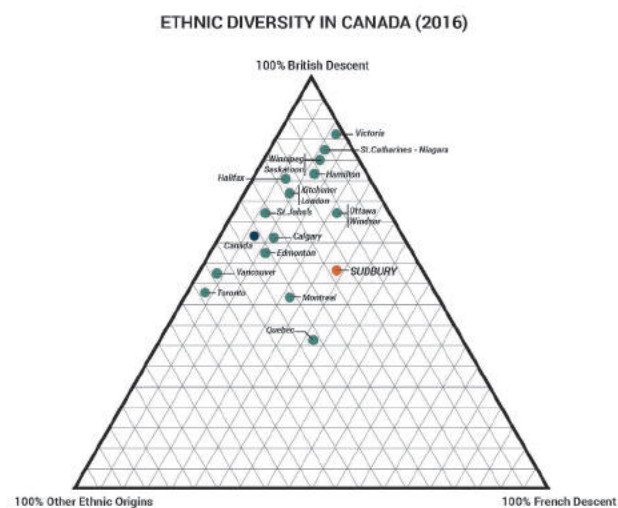


FIG. 44 | *Ethnic Diversity in Canada, 2016.*



YMCA
Employment services and Newcomer services
Assistance in obtaining employment and settlement services for Newcomers.

Contact Interculturel Francophone de Sudbury
Integration services to facilitate the settlement of Francophone newcomers.

Workforce Planning for Sudbury & Manitoulin (WPSM)
Conducts research and provides labour market information on industry and workforce trends from both a supply and demand perspective.

Laurentian University WUSC : World University Services of Canada
A non-profit organization dedicated to improving education, employment and empowerment opportunities for youth around the world. The program brings students living in refugee camps to Canada for post-secondary education.
Professions North/Nord (PNN); is an initiative by the University that assists internationally trained professionals (ITPs) find employment in Northern Ontario and employers find qualified candidates.

Linc Sudbury
Language classes for Newcomers to Canada to facilitate their social, cultural, economic and political integration into society.

City of Greater Sudbury
- Greater sudbury council
- Diversity Advisory
- Local Immigration
- "Creating a Sanctuary" Settlement Strategy

Immigration, Refugees and Citizenship Canada
Assist Immigrants in application

Northern Policy Centre
Performs research, and identify policy on sustainable Northern the issues that matter

Multicultural and Folk Arts Association
- Immigrant and Newcomer Settlement programs
- Ethno Cultural traditions and harmony
- Volunteerism in the community
- Promotion of cultures of the world
- Community integration and participation
- Multicultural youth

Delegate groups under the umbrella of the Multicultural and Folk Arts Association
- India-Canada Association of Sudbury
- Filipino-Canadian Association of the Greater Sudbury
- Vedio Sabo Irti Samiti
- Sudbury Sikh Sangat
- Islamic Association of Sudbury
- Afro Heritage Association
- Chinese Community Centre of Sudbury
- Pakistan Canada Cultural Society of Sudbury
- Bosnia Hercegovina Association
- And More...



FIG. 45 | *Map of Current Services in Sudbury.*

Current Services in Sudbury

The City of Sudbury has established services to aid newcomers in their transition. Two organizations deliver programs that include information and orientation services, as well as language training and employment-related services, the predominant one in the city is the 1. Sudbury Multicultural and Folk Arts Association (SMFAA) and 2. Contact Interculturel Francophone de Sudbury (CIFS). These two organizations provide services to immigrants in Greater Sudbury.

1. Sudbury Multicultural and Folk Arts Association was formed in 1984.⁶⁰ It is an umbrella of 50 or so delegates from various ethnic and cultural groups. The organization provides core services in housing, education, health, and translation, as well as referrals to community resources such as human rights, employment, transportation, and legal services. This organization attempts to bridge the gap between the centre and the community. 2. Contact Interculturel Francophone de Sudbury was formed in 1998.⁶¹ It provides the same kind of services but for francophone immigrants and newcomers in Greater Sudbury.

Apart from these two organizations, there are other services which are provided by other associations. Some charge a fee while others provide language training for free as long as you are in fact an immigrant or newcomer and you have not resided in Canada for more than three years. LINC Sudbury is one of these language training NGOs. The program is organized by the Church of the Epiphany and is funded by Citizenship and Immigration Canada.⁶² Other organizations that have similar services are the St. Albert Adult Learning Centre, Cambrian College, and College Boreal.

60 Parveen Nangia, "Chapter 10: Immigration and Settlement in Greater Sudbury," in *Immigration, integration, and inclusion in Ontario cities*, 266.

61 *Ibid*, 267.

62 *Ibidem*, 267.

There are few programs in the city that provide assistance to people who are looking for jobs or start up their own business. The following programs are available to the entire community, not exclusively to newcomers. The YMCA Employment Services & Immigrant Services provides settlement services for newcomers as well as assistance in obtaining employment. The YMCA also partners with LINC Sudbury for language class to facilitate their social, cultural, economic and political integration.

Laurentian University is currently working alongside the YMCA, conducting a study on refugee youths in Sudbury. (Fig. 50-52) It aims to understand the interactive experiences of forced immigrant youth in community sports programs and how these interactions have helped them develop meaningful associations with their new community. The university also offers programs such as “World University Services of Canada (WUSC),” which brings students living in refugee camps to Canada for post-secondary education. Other groups like Professions North assist internationally trained professionals in finding employment in Northern Ontario.

With the help of Citizenship and Immigration Canada, a local Immigration Partnership (LIP) has been established between the City of Greater Sudbury and other stakeholders to increase the sense of community and participation in the process of integration and settling new immigrants. The LIP aims to improve immigrant’s access to services and strengthen local knowledge regarding the importance of integrating these Immigrants into the community. LIP is the organization that brought forth the new Action Plan for Sudbury regarding newcomers. Most services available in the city, however, are generic and lack the particular perspective required for the newcomer population.



FIG. 46 | *Sudbury Multicultural & Folk Arts Association.*



FIG. 47 | *YMCA Employment Services & Immigrant Services.*



FIG. 48 | *LINC Sudbury.*



FIG. 49 | *City of Greater Sudbury.*



FIG. 50 | *Refugee Youth Study.*




Struggles and Architecture

Unless one has experience with newcomers, it can be challenging to understand the challenges they face as new citizens. When first arriving, newcomers often don't have the appropriate training or an accurate idea of what they should expect from the host country. This, of course, comes as a cultural shock and worsens their psychological wellbeing. They often carry emotional baggage, and memories of traumatic experiences. They lose their home, their sense of belonging, and everything they have ever worked to achieve. Some may lose track of their families during the process of escape. These, combined with the challenges ahead, will have an adverse psychological effect. The majority will suffer from Post-Traumatic Stress Disorder (PTSD).

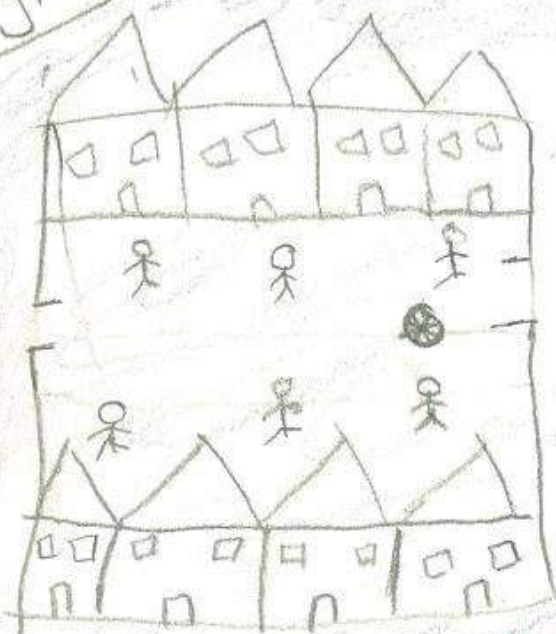
Architecturally, it is essential to create an environment that helps them face their anxiety and encourages them to be involved with the rest of the community. The architecture will then act as a facilitator and give newcomers a sense of belonging. Furthermore, with respect to Sudbury, they struggle with the lack of ethnic neighbourhoods that are usually present in bigger cities.

Furthermore, their qualifications may not be recognized, and finding a job can be a challenge all on its own. They often depend on relatives or friends until they do find a job, but this may have a negative impact on self-esteem. For integration and inclusion of new immigrants in mainstream society without the risk of assimilation, all stakeholders must make a concerted effort: the immigrants, the community, the businesses, the municipality, and the provincial and federal governments. With changing patterns of immigration, there is an additional need for culturally sensitive services and perhaps a one-stop service centre.



Syria

6-7 age



played soccer

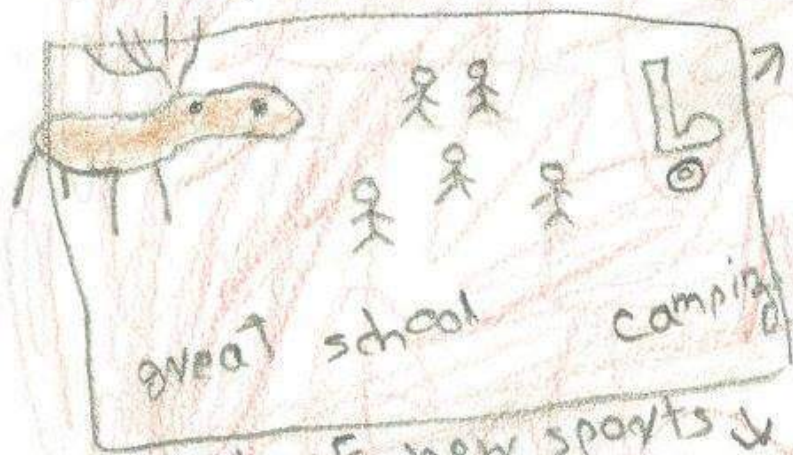
it was a happy place



my life

Canada

14 - tell now



miss my back h

little hard time finding a job

So cool

had to

alot of new sports

I am proud to be canadian

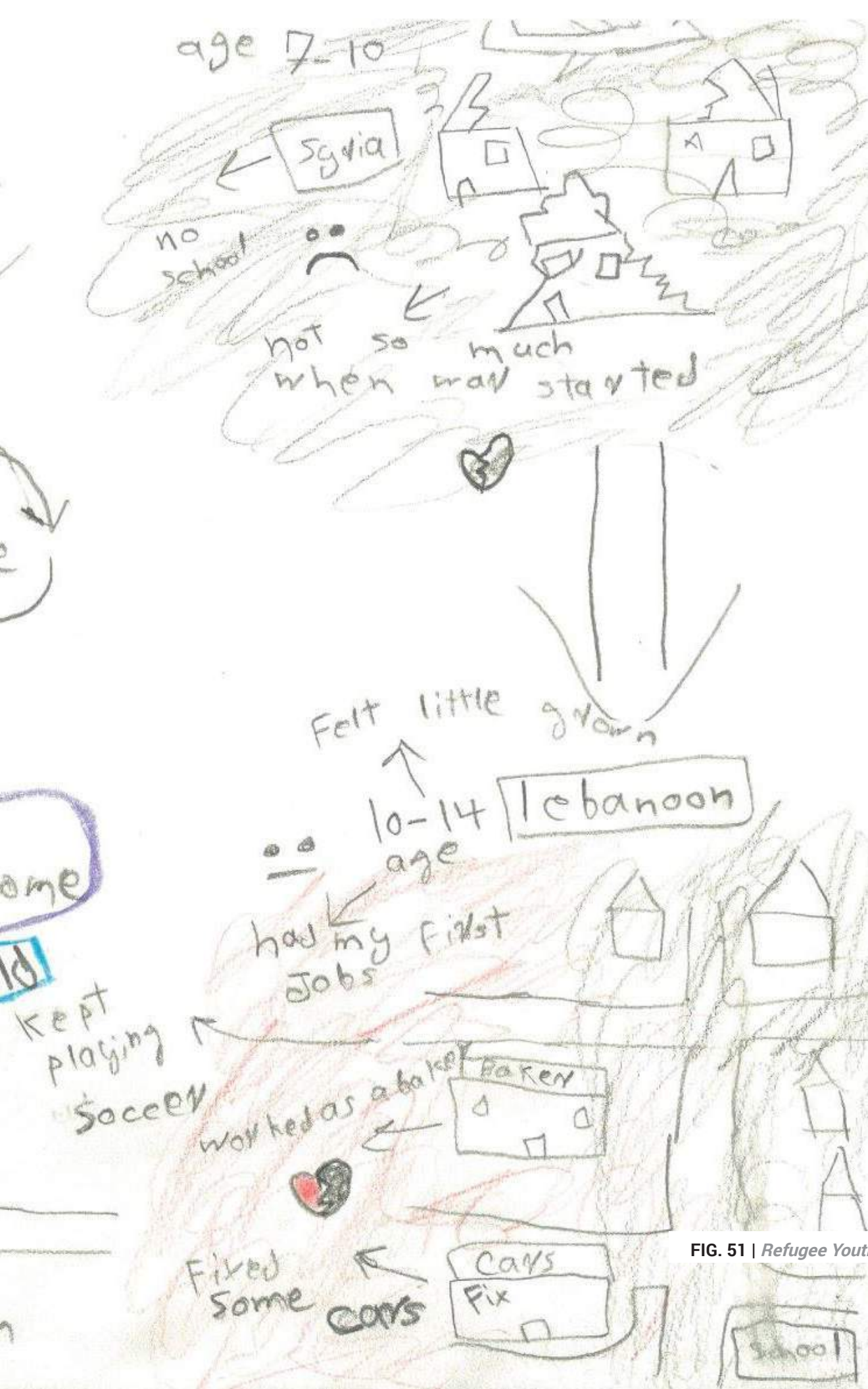
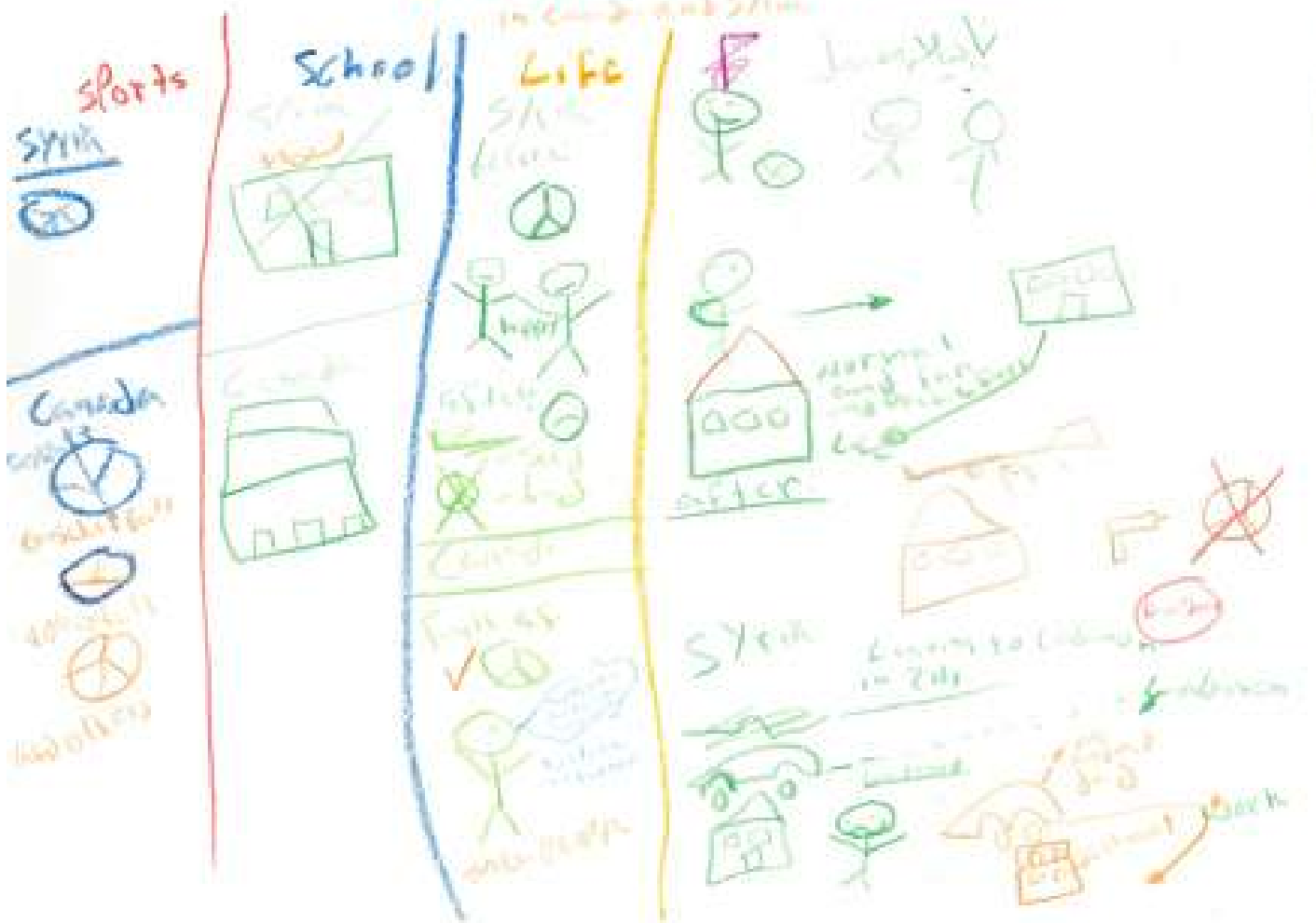


FIG. 51 | Refugee Youth Study.

"Life now and before" poster



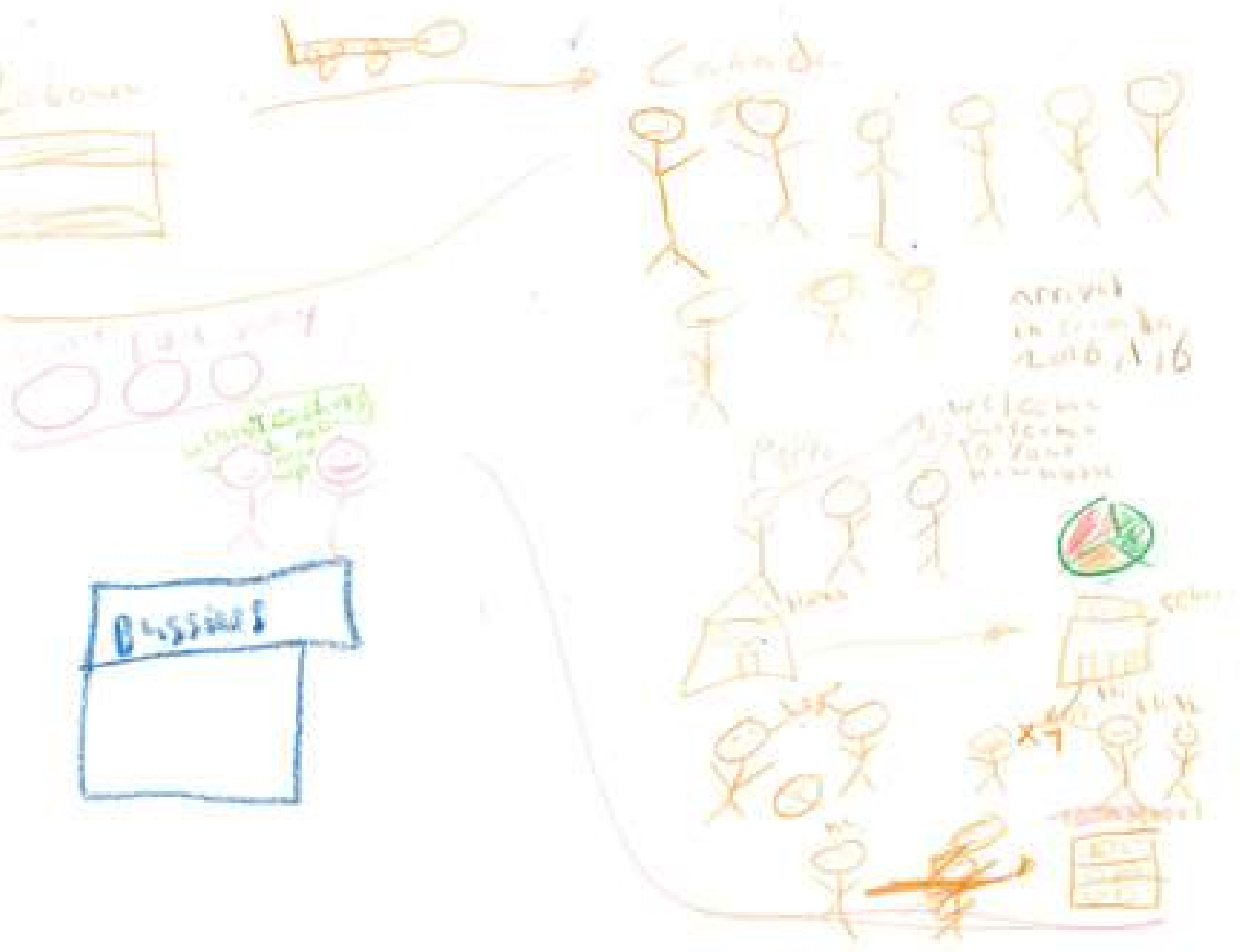


FIG. 52 | *Refugee Youth Study.*



FIG. 53 | *Damascus Cafe & Bakery.*

From Chaos to Entrepreneurs

Hussein Qarqouz fled Syria with his family in 2015.⁶³ Before fleeing, he owned a bakery in Al-Qusayr. “One day in 2012, about Aug. 15, I was working in my bakery with my children, when five helicopters dropped a couple of bombs around us.”⁶⁴ The eldest of the four boys, remembers the chaos “He grabbed my hand, and we started to run...We did not know where to go because of the bombs all over the place”⁶⁵ The family fled to Lebanon and lived there as refugees for three and a half years before they were sponsored by a group affiliated with St. Andrew’s United Church and flown to Sudbury. Of course, the turn of events would have some kind of psychological impact on the family. Hussein was able to get a job at the Golden Grain with the help of the church, where he introduced some Syrian Twists. However, his dream was to open up his own restaurant. This dream was realized in 2018.⁶⁶ The restaurant is called Damascus Cafe and Bakery and is located in downtown Sudbury. The restaurant serves authentic Syrian food and has a painting on the wall depicting a river curving under a bridge. “This is a river in my city where every day I would go swimming under the bridge...it is beautiful”⁶⁷ Although Hussein achieved his dream here in Canada, he misses his home and his family. He does not, however, regret his decision to come to Canada as he knows it was the best decision for his children and himself. He recalls in a dream “I am beside the bakery I have in Syria, the police take my hand and take me to jail. I am very scared and break away and run...I wake up, Thank you, I am in Canada now.”⁶⁸ This story is proof of what newcomers can add to the cities they call home.

63 Jim Moodie, “Sudbury Accent: From refugee to businessman,” The Sudbury Star, 2018. <https://www.thesudburystar.com/2018/03/17/sudbury-accent-from-refugee-to-businessman/wcm/ca6e8a34-b666-497f-c900-01c0d1fc5a47>

64 *Ibid.*

65 *Ibidem.*

66 *Ibidem.*

67 *Ibidem.*

68 *Ibidem.*

FRAMEWORK FOR INCLUSIVE ARCHITECTURE FOR A NEW

KEY WORDS

REQUIREMENTS

OBJECTIVES

BELONGING



JUSTICE



INVOLVEMENT



SAFETY / COMFORT



WELLBEING



INCLUSION



FLEXIBILITY



EQUALITY



TEMPORALITY

Def. Existing within or having some relationship to time. (Past, present and future) Temporality in movement of newcomers
-A space that is flexible and adaptable which evolves in time/needs of the changing societies

INTEGRATION

Def. Combine one thing with another so that they become a whole.
-A space that can satisfy all where newcomers can rise to a common belonging

RESILIENCE

Def. The capacity to recover quickly from difficulties
-A space that impacts, mental health and wellbeing where society can thrive constantly

PEOPLE

(Determining its Users)

- Local / Foreigners
- Community
- NGO's
- Refugees / Displaced
- Families
- Ethnic groups

RESOURCES

(Users bring with them resources that are beneficial if used efficiently and to its full potential)

- Identity
- Diversity
- Experience
- Culture
- Social Networks
- Money

KNOWLEDGE

(Understanding the users and their needs, as well as their contribution to society)

=



IMMIGRANT LANDSCAPE



SOCIO-CULTURAL ISSUES

SOCIAL, POLITICAL AND
CULTURAL CONTEXT



ARCH.
REQUIREMENTS

ARCH.
RESPONSE

where newcomers
belonging along

PART 4: ARCHITECTURAL FRAMEWORK

where newcomers
belonging along

(This section explores a universal architectural framework that addresses the challenges of inclusion facing newcomers)

SAFETY

(Space without judgment)

Places that permit different degrees of control over the contact with others.

WELLBEING

(Spaces with Atmosphere)

This can be achieved through

- Light
- Tactile /Materials
- Sounds
- Movement
- Green Spaces

Ultimately to promote wellbeing and mental health.

-A space that allows newcomers as well as locals to inhabit a common space that can foster a mutual vision of an inclusive brighter future

-The architect in this context would act as a facilitator/curator while the users will be the author. -Being active participants to the creation of their spaces, will make newcomers feel integrated.

PERSONAL SPACE

Key Words: Intimacy, Privacy, Confidentiality, Trust

-A space that allows for reflection and recovery. Allowing newcomers to achieve their goal of resilience

PROGRAM

EDUCATION



SERVICES



EVENT SPACES



DAYCARE



HEALTH



ARCHITECTURAL ISSUE

NEW TYPOLOGY
FOR INCLUSIVITY

ARCHITECTURAL RESPONSE

FIG. 54 | Framework for inclusivity in Design.

1

OBJECTIVES

BELONGING



JUSTICE



INVOLVEMENT



SAFETY / COMFORT



WELLBEING



INCLUSION



FLEXIBLE



EQUALITY



Framework for Inclusivity in Design

1. Although this thesis aims to provide a project for the city of Sudbury, it is intended to be a framework of research that may be applied to other cities. Before even thinking architecturally, this thesis explored an appropriate universal framework to address the issues of inclusion for newcomers. Part of this framework was to establish objectives to the final design, such as instilling a sense of belonging, promoting community involvement, and creating a safe/comfortable environment; a space that promotes wellbeing gives a sense of inclusion is flexible and projects an environment of equality. These objectives will feed the design ambitions.

2. Part of the architectural issues, which ultimately influences the socio-cultural issues in cities, is the spatial segregation of newcomers at the urban scale. Prior to making this framework, my research revolved around the immigrant landscape of Sudbury throughout history. This brought to the surface the various buildings scattered around Sudbury's landscape, Spaces that were layered with different narratives. This ultimately demonstrated the immigrant's segregation

2



IMMIGRANT LANDSCAPE



SOCIO-CULTURAL

SOCIAL, POLITICAL AND
CULTURAL CONTEXT

amongst the wider Sudbury Community.

3. Furthermore, three words were chosen to understand the social, cultural and political needs of newcomers: 1. Integration, 2. Resilience, 3. Temporality. These three words were later related to what is believed to be an appropriate architectural response.

4. Firstly, by definition “Integration” combines one thing with another to become a whole.

3

KEY WORDS

TEMPORALITY

Def. Existing within or having some relationship to time. (Past, present and future) Temporality in movement of newcomers
-A space that is flexible and adaptable which evolves in time/needs of the changing societies

INTEGRATION

Def. Combine one thing with another so that they become a whole.
-A space that can satisfy all where newcomers can rise to a common belonging

RESILIENCE

Def. The capacity to recover quickly from difficulties
-A space that impacts, mental health and wellbeing where society can thrive constantly

This can architecturally be related to “Social Spaces.” Social spaces are places that promote and foster an exchange of knowledge and could be multipurpose and flexible to change. The architect in this context would act as a facilitator and curator while the users will be the authors of their spaces. They are active participants in the creation of their spaces, which is a key requisite in order for newcomers to feel integrated into their new environment

4

ARCH. RESPONSE

OUTDOOR SPACE

Key Words: a multi-purpose space, place of discovery

-A space that allows newcomers as well as locals to inhabit a common space that can foster a mutual vision of an inclusive brighter **future**

SOCIAL SPACE

Key Words: Interactions, Meetings, Sharing, Knowledge, Communal Activities

-The architect in this context would act as a facilitator/curator while the users will be the author.
-Being active participants to the creation of their spaces, will make newcomers feel **integrated.**

PERSONAL SPACE

Key Words: Intimacy, Privacy, Confidentiality, Trust

-A space that allows for reflection and recovery. Allowing newcomers to achieve their goal of **resilience**



AL ISSUES

ARCHITECTURAL ISSUE

REQUIREMENTS

PEOPLE

(Determining its Users)

- Local / Foreigners
- Community
- NGO's
- Refugees / Displaced
- Families
- Ethnic groups

RESOURCES

(Users bring with them resources that are beneficial if used efficiently and to its full potential)

- Identity
- Diversity
- Experience
- Culture
- Social Networks
- Money

KNOWLEDGE

(Understanding the users and their needs, as well as their contribution to society)

Secondly, by definition “Resilience” is the capacity to recover quickly from difficulties. This can architecturally be related to “Private Spaces.” They are spaces that are intimate, private and bring aspects of trust to the surface. They are spaces without judgment that allow users to feel not just physically but also mentally and socially safe, achieving their objective of resilience.

Lastly, by definition “Temporality” is having some relationship to time (Past, present, and future.) Temporality also has some relationship to movement in newcomers. They have a relationship to their past, but also understand their present situation and ultimately are striving for a better future. To achieve the objective of temporality, the architectural focus would be on “Outdoor Spaces.” They bridge the gap between local and foreign users. Creating a hub of support, movement, and change, featuring a diversity of people of all ages. Allowing newcomers as well as locals to inhabit a shared space can foster a mutual vision of an inclusive brighter future

5. Subsequently, following the creation of these groups, there was an understanding that the final objectives of the design could not be achieved without 1. People, 2.Resources and 3.Knowledge.

People, of course, are essential in any space. However, my architectural intervention intends to influence not just one user but multiple; locals as well as foreigners, the broader community of Sudbury, local NGO's, Refugees, families and diverse ethnic groups. This diverse range of users brings with them resources that broaden the cultural landscape of the city with individual contributions such as identity, diversity, experiences, culture, networks, and money. There is finally knowledge, which feeds our intellect with worldviews other than our own.

6. Furthermore, a proper architectural response to the objectives is not possible without thinking about 1. Belonging, 2.Safety and 3. Wellbeing. Belonging is mainly achieved through the connection of peoples and spaces, creating a space that can satisfy all and where newcomers can rise to a common belonging alongside the community. Architectural features such as a welcoming

6

ARCH. REQUIREMENTS

BELONGING

(Connections)

Creating a space that can satisfy all and where newcomers can rise to a common belonging alongside the community.

SAFETY

(Space without judgment)

Places that permit different degrees of control over the contact with others.

WELLBEING

(Spaces with Atmosphere)

This can be achieved through

- Light
- Tactile /Materials
- Sounds
- Movement
- Green Spaces

Ultimately to promote wellbeing and mental health.

front façade will attract the public. Furthermore, public spaces could change according to its wide range of uses. Secondly, Safety can be achieved through an architecture that permits different degrees of control over contact with others. Architectural features such as separate entrances or transitions spaces that are free of partitions to ease social interactions are a few ways to promote safety architecturally. Finally, wellbeing can be achieved architecturally through a pleasant atmosphere that promotes natural light, selective use of materials, sounds, movement, and green spaces. All act together to promote a healthy mental state.

7. These spatial features and objectives lead to a thorough evaluation of possible programs, to provide the community of Sudbury with a building worth its grand social, cultural, political and architectural objectives. Categories such as education, Services, Event spaces, Daycare, and health are considered and will be explored later in this thesis. The final design will service diverse peoples while showcasing their individual resources and knowledge through a good physical, flexible design. That is achieved through thinking of architecture as a place that is safe, promotes wellbeing and gives a sense of collective belonging, paving the way to a multicultural future which is expected and visible in the broader community of Sudbury.

8. Perhaps if architects and designers use this framework, they will begin creating a new architectural typology for inclusivity to address the architectural and socio-cultural issues in modern cities to rebuild an inclusive immigrant landscape for tomorrow.

7

PROGRAM

EDUCATION



SERVICES



EVENT SPACES



DAYCARE

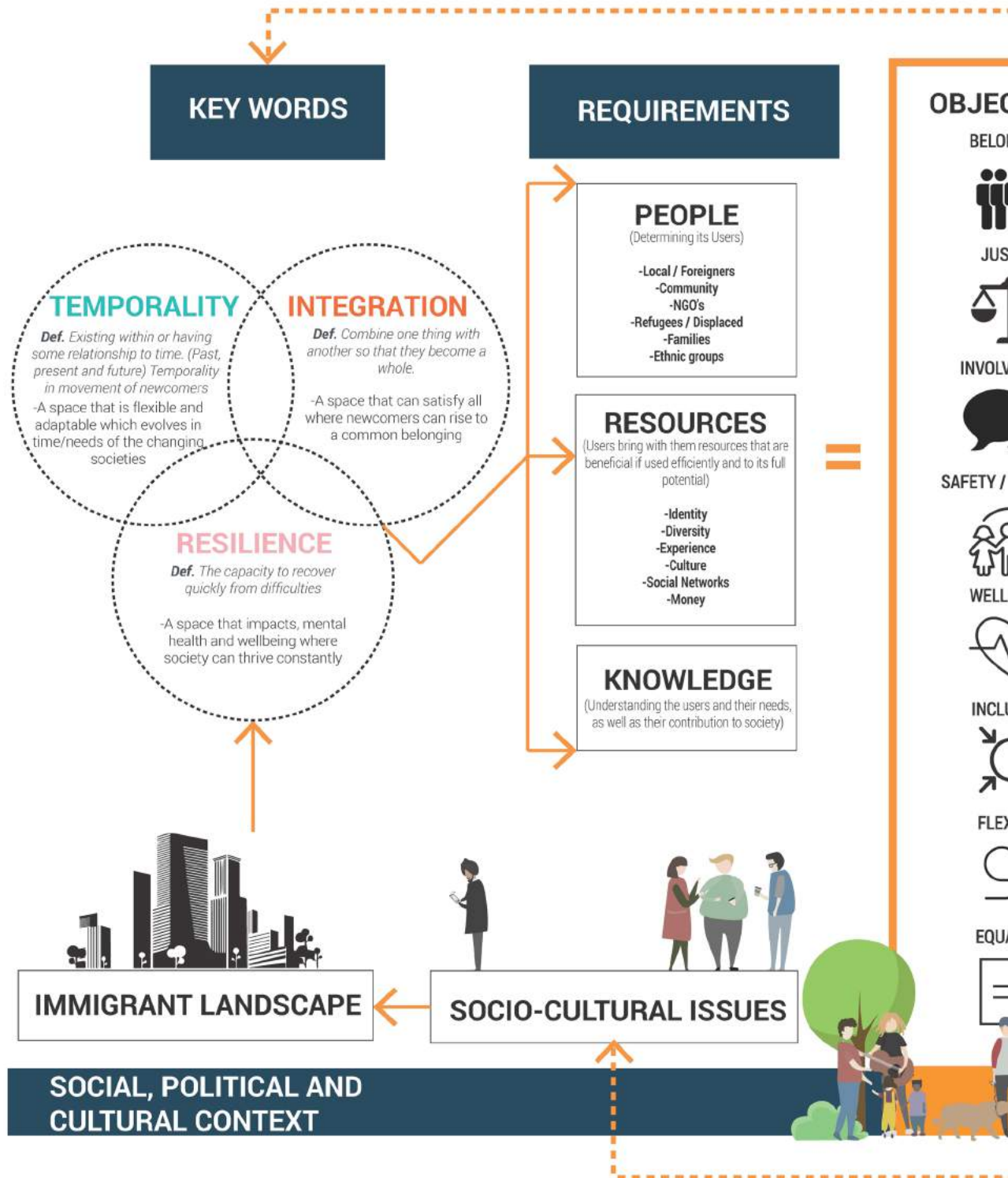


HEALTH



8

NEW TYPOLOGY FOR INCLUSIVITY



INCLUSIVITY IN DESIGN

NEW AGE OF MIGRATION

ACTIVITIES

ENGAGING



JUSTICE



EMENT



COMFORT



BEING



USION



RIBLE



ALITY



ARCH. REQUIREMENTS

BELONGING

(Connections)

Creating a space that can satisfy all and where newcomers can rise to a common belonging alongside the community.

SAFETY

(Space without judgment)

Places that permit different degrees of control over the contact with others.

WELLBEING

(Spaces with Atmosphere)

This can be achieved through

- Light
- Tactile / Materials
- Sounds
- Movement
- Green Spaces

Ultimately to promote wellbeing and mental health.

PROGRAM

EDUCATION



SERVICES



EVENT SPACES



DAYCARE



HEALTH



ARCHITECTURAL ISSUE

NEW TYPOLOGY FOR INCLUSIVITY

ARCHITECTURAL RESPONSE

ARCH. RESPONSE

OUTDOOR SPACE

Key Words: a multi-purpose space, place of discovery

-A space that allows newcomers as well as locals to inhabit a common space that can foster a mutual vision of an inclusive brighter future

SOCIAL SPACE

Key Words: Interactions, Meetings, Sharing, Knowledge, Communal Activities

-The architect in this context would act as a facilitator/curator while the users will be the author.
-Being active participants to the creation of their spaces, will make newcomers feel integrated.

PERSONAL SPACE

Key Words: Intimacy, Privacy, Confidentiality, Trust

-A space that allows for reflection and recovery. Allowing newcomers to achieve their goal of resilience

FIG. 55 | Framework for inclusivity in Design.



PART 5: SITE

(The following section will investigate the optimal site for my architectural intervention while identifying what the building can do for the area at an urban, social, economic and cultural scale that can assist the final design in achieving its framework objectives.)

FIG. 56 | *Train Tracks, Sudbury, ON.*

Further Analysis of Sudbury

Prior to determining the appropriate site for my architectural intervention, an analysis of Sudbury's growth was necessary to truly design a building with such a grand social, cultural, political and architectural objectives. The urban growth of the city, grew from Downtown out with respect to the industries and the active mines and smelters. The newcomers were segregated to these mining towns such as Copper Cliff, to work as laborers in the industries which left Downtown reserved for people of English decent. By the 1920's, Sudbury was starting to look a lot like it still does today, and mainly Businesses run by diverse ethnic groups were segregated to the left side of the train tracks. In the 1950's to 1970's the city began to modernize their Downtown, covering Junction Creek to build Tom Davies square and the Rainbow mall.

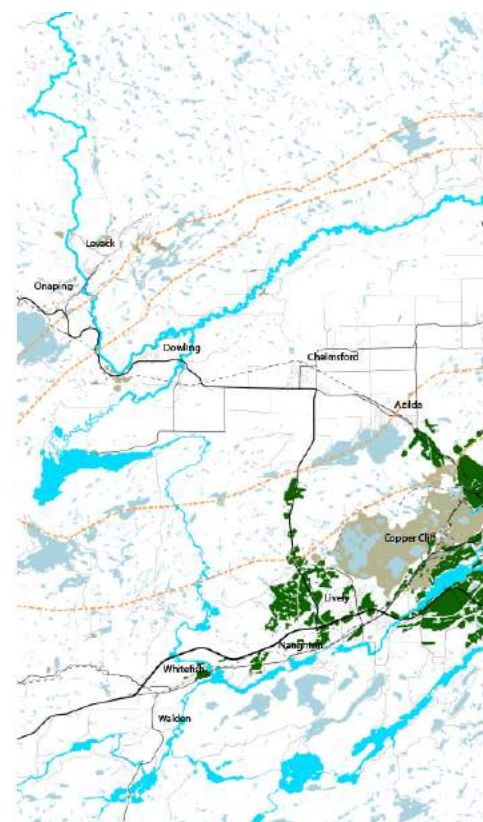
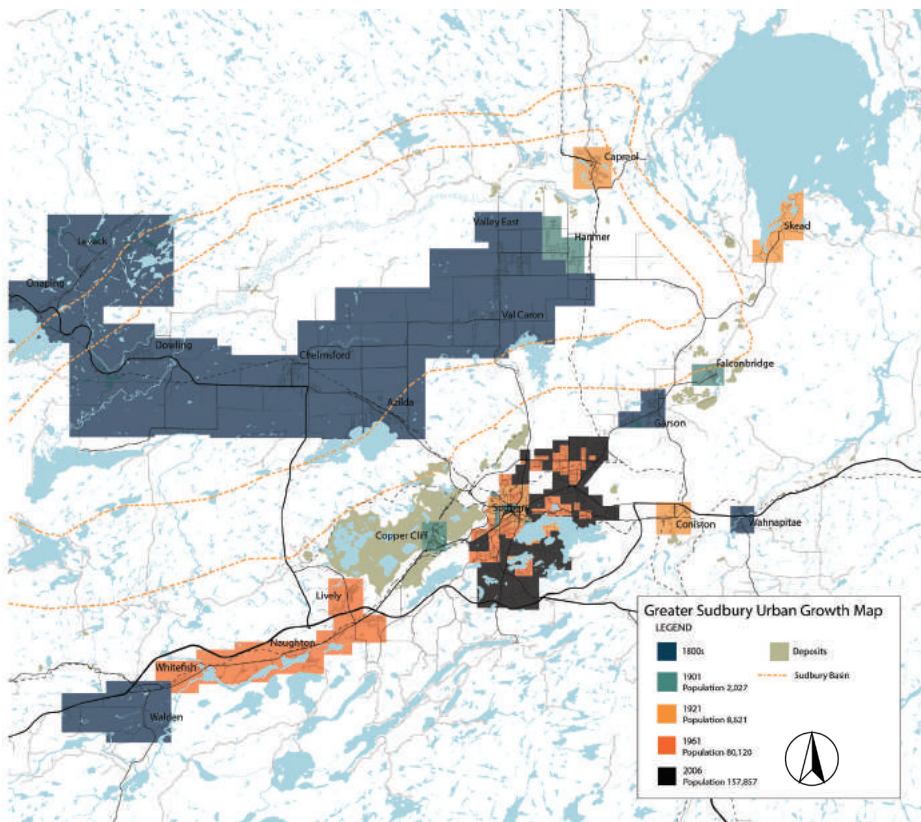
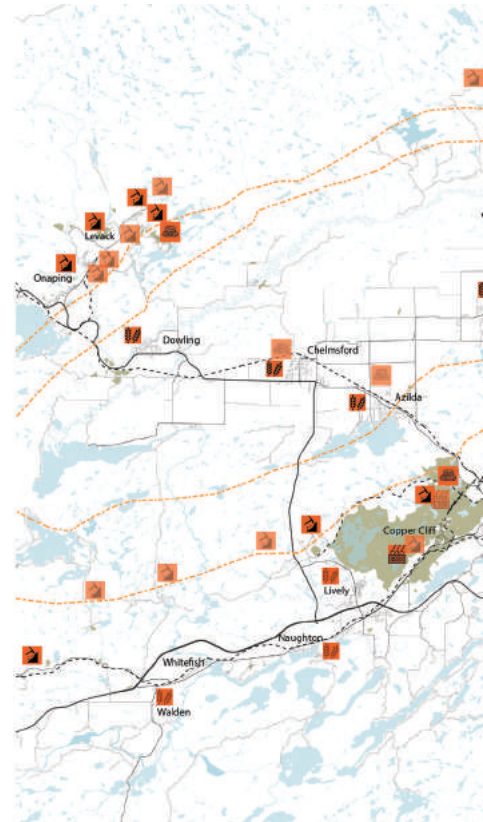


FIG. 57 | *Urban Growth Map.*

FIG. 58 | *Industries Historical Map.*

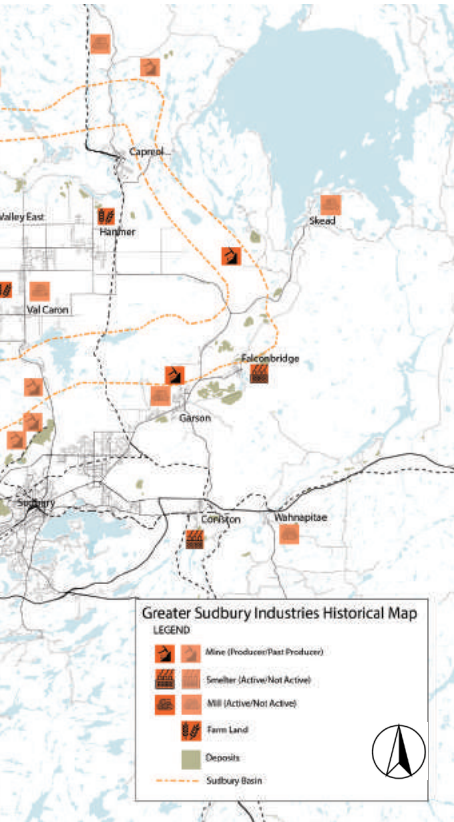


FIG. 60 | *Ethnic Composition Map.*

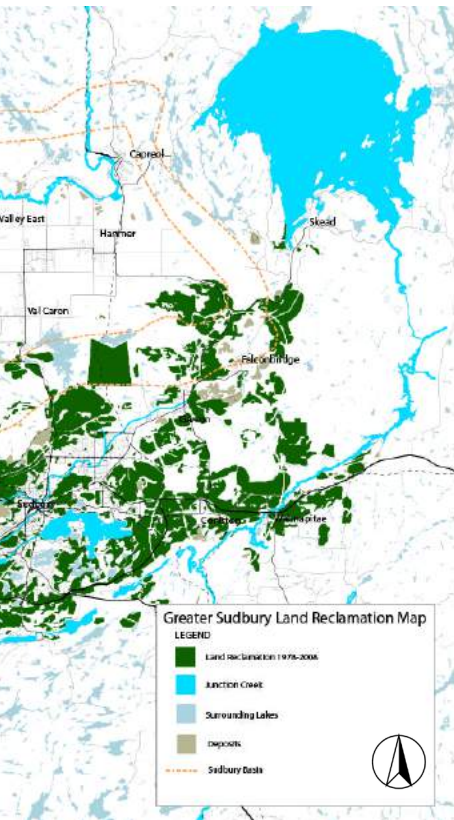
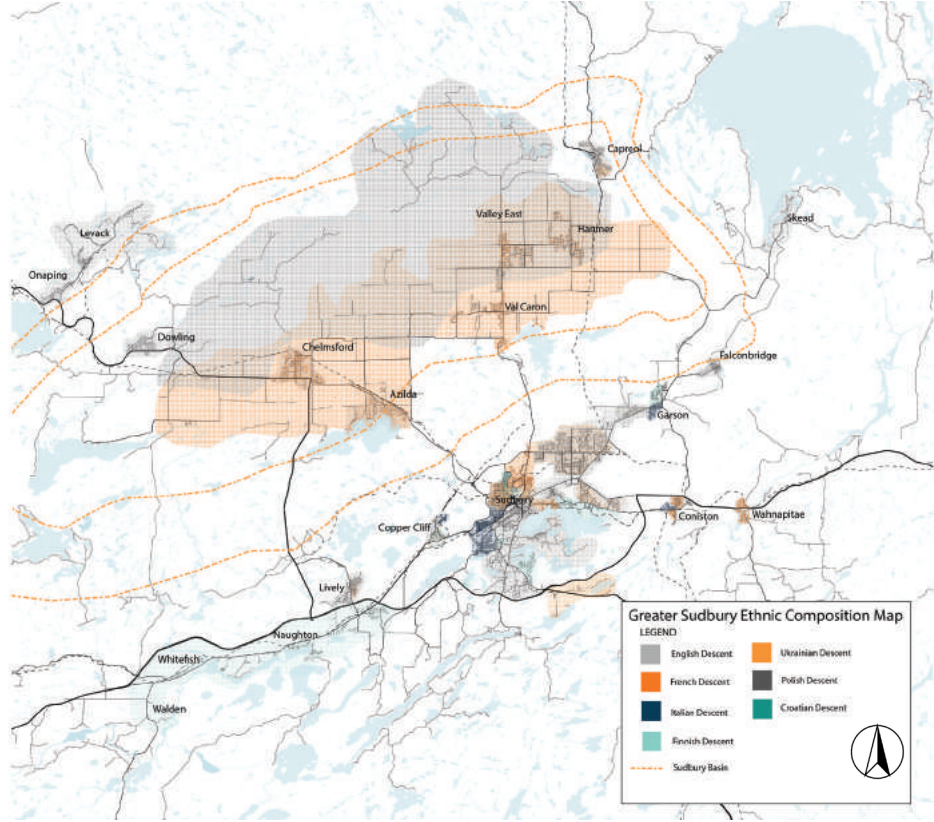


FIG. 59 | *Land Reclamation Map.*

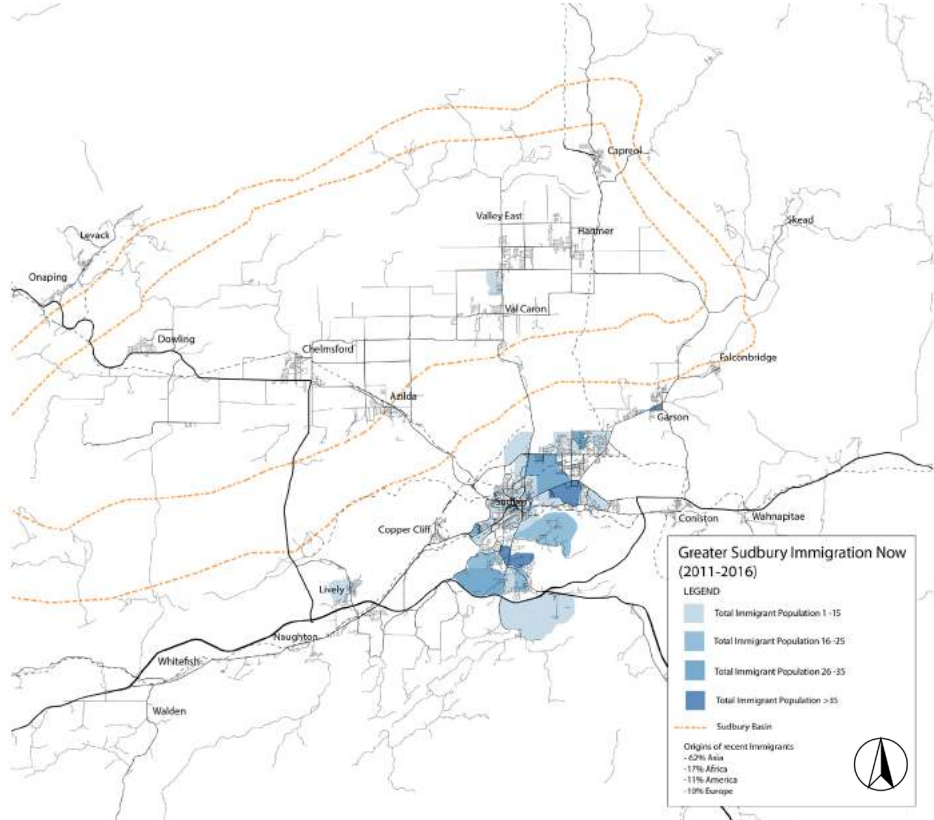


FIG. 61 | *Immigration Now Map.*

The new waves of migration from 2011-2016, determined that newcomers reside in areas of the city such as Minnow lake, Four corners and New Sudbury. Further enforcing the argument that not many newcomers reside downtown or in proximity. As part of their urban redesign Sudbury has worked hard since 1978 to reclaim the damaged industrial landscape, however a lot of this re-greening isn't in the downtown area.

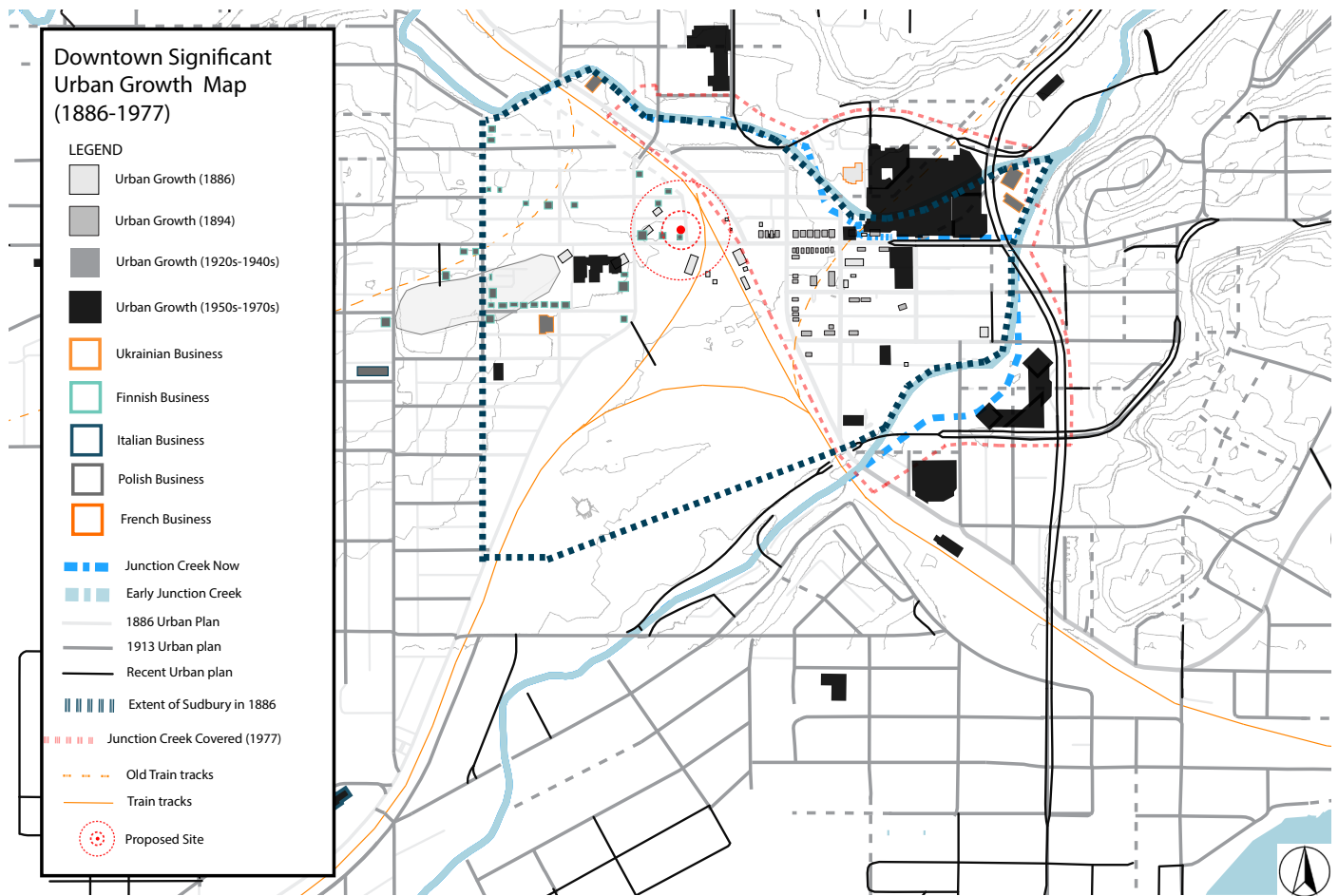


FIG. 62 | *Downtown Urban Growth Map.*

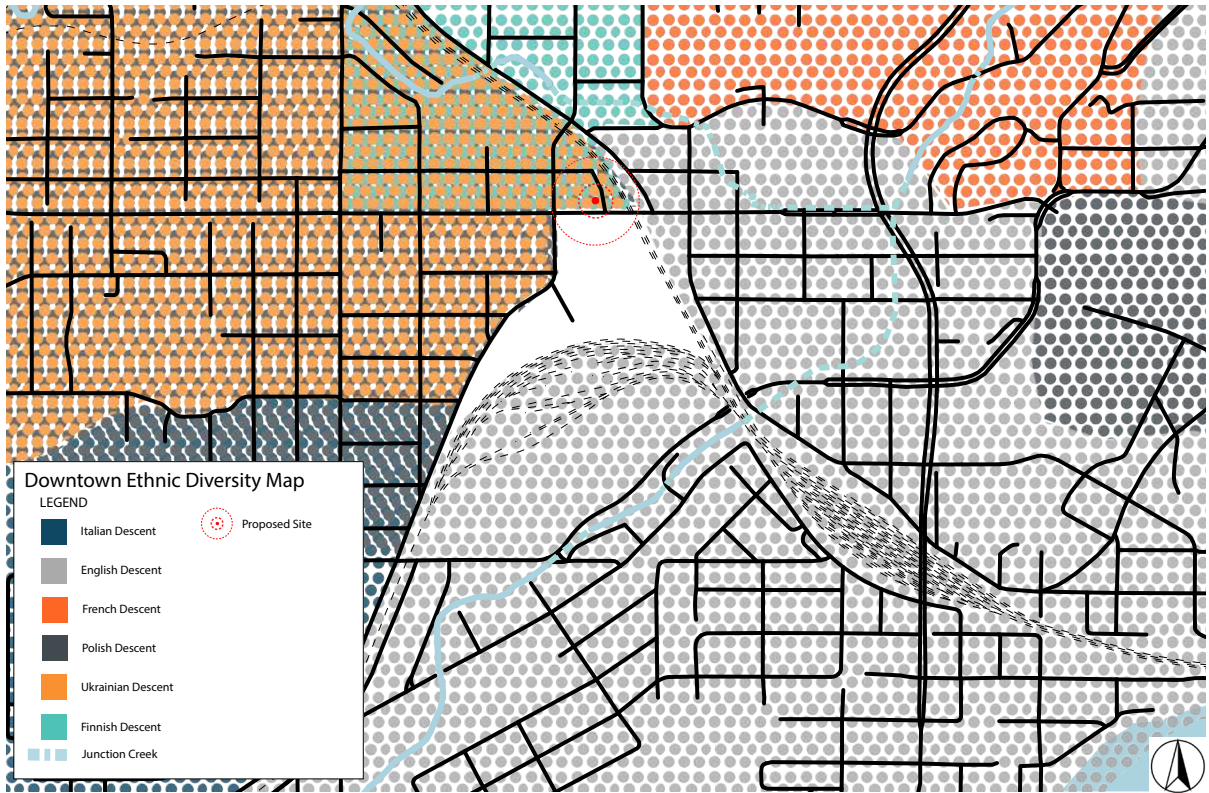


FIG. 63 | *Downtown Ethnic Diversity Map.*

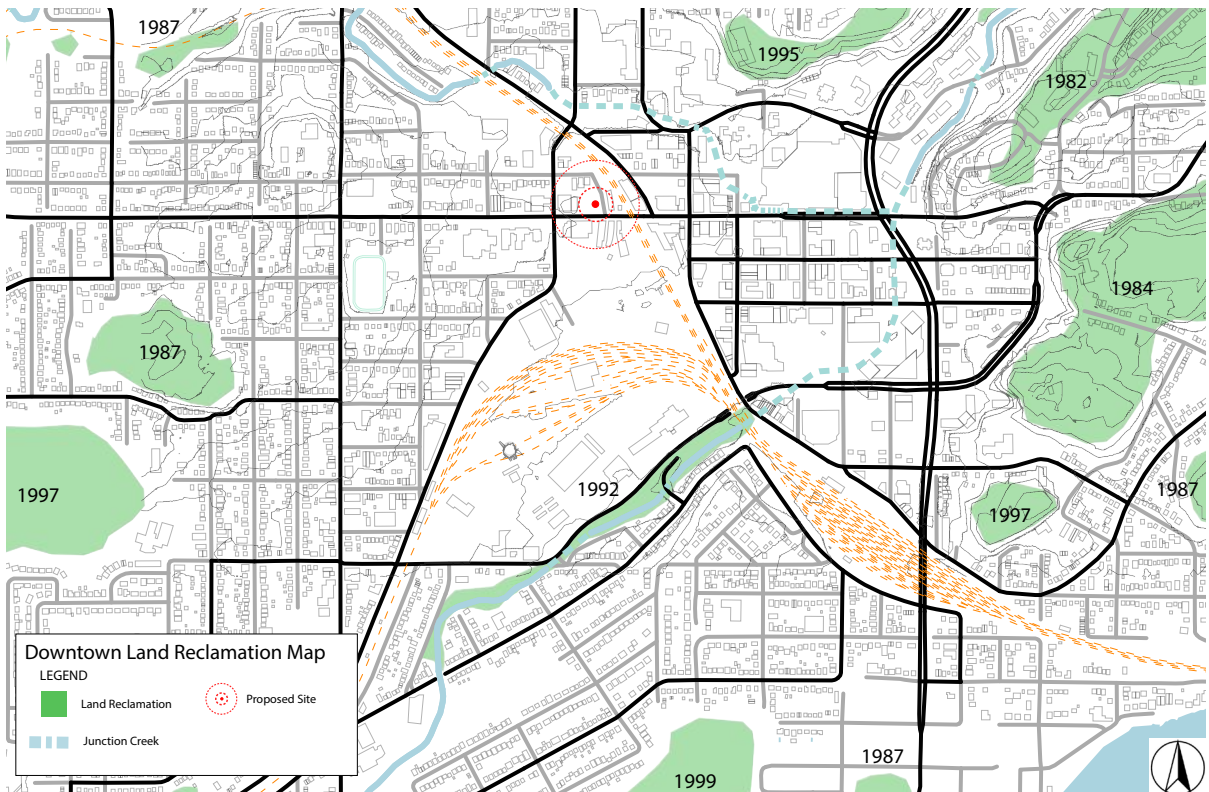


FIG. 64 | *Downtown Land Reclamation Map.*

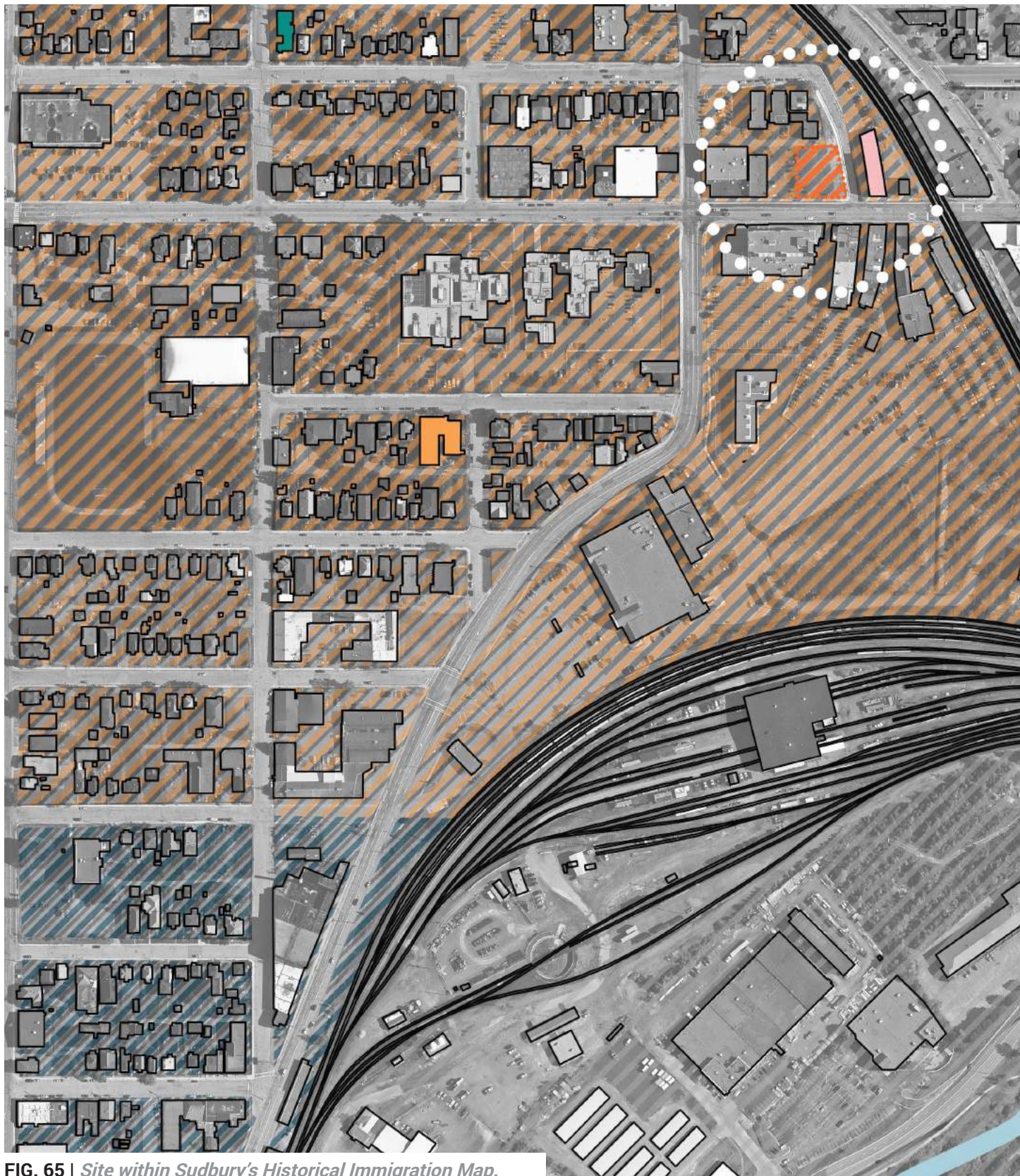
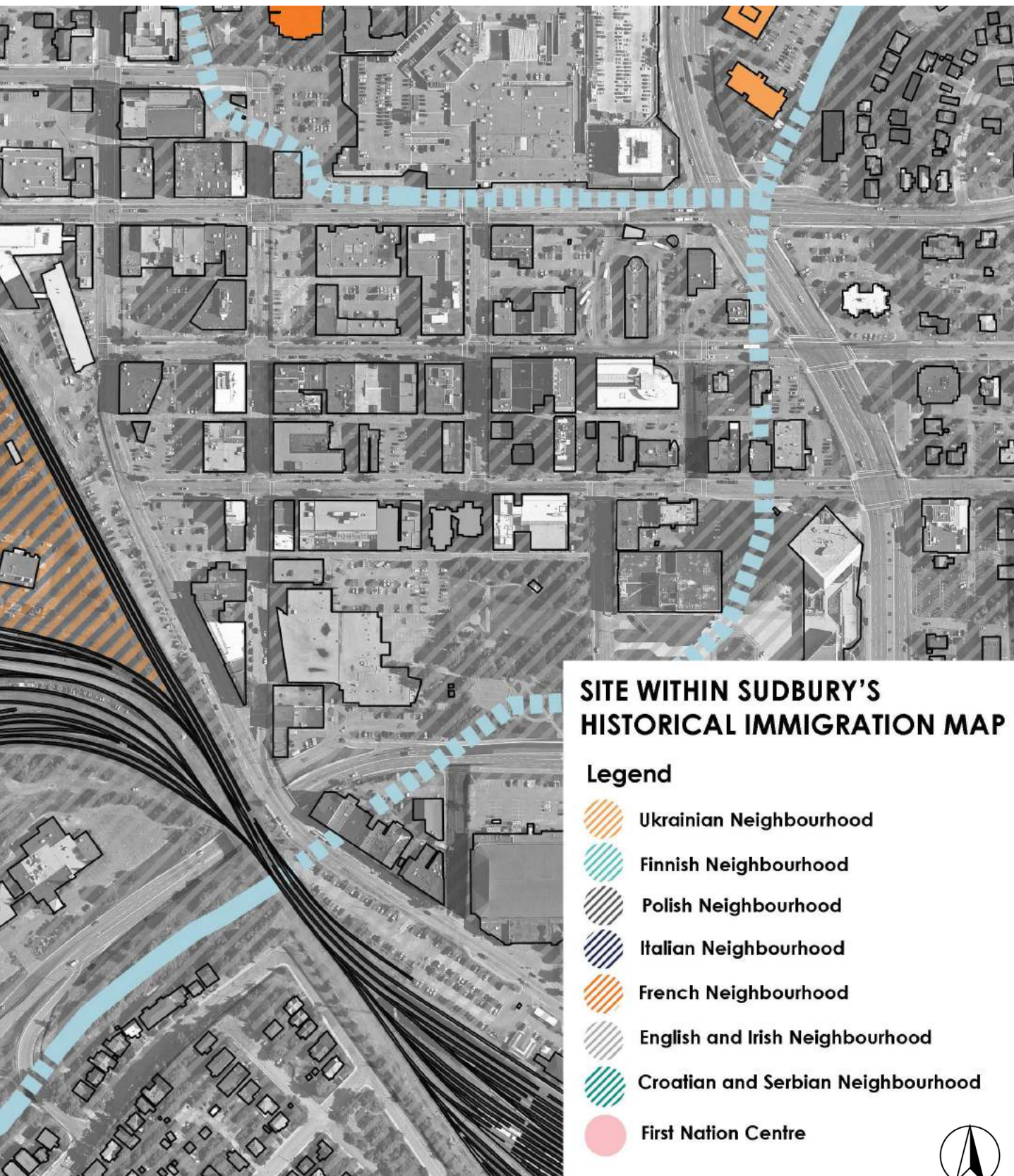


FIG. 65 | Site within Sudbury's Historical Immigration Map.



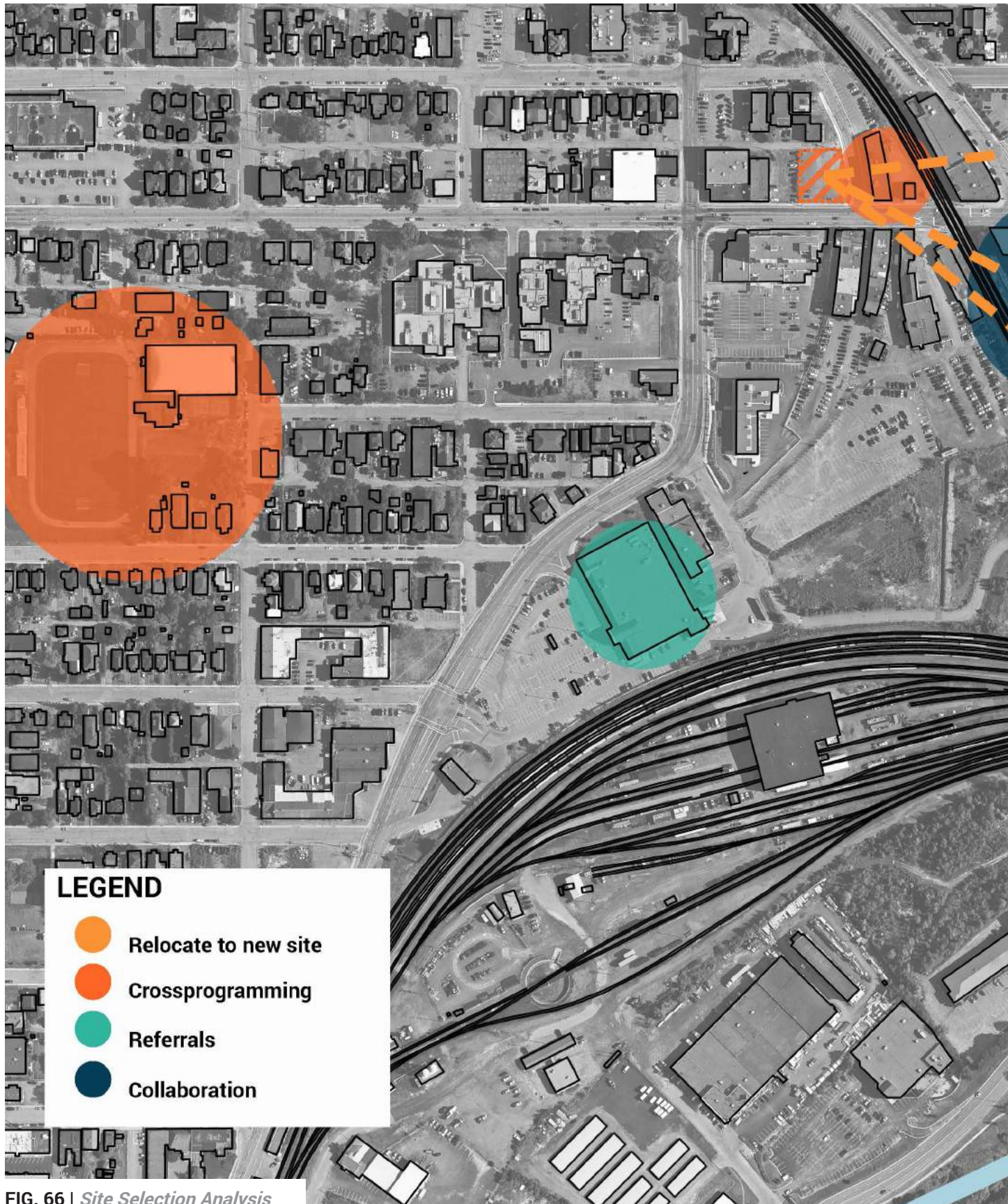


FIG. 66 | *Site Selection Analysis*





SUDBURY JUNCTION



FIG. 67 | *Downtown/Donovan Historical Photograph.*

Site Selection

The final site selected was based on understanding the spatial orientation of immigrants in the City of Sudbury historically. The proposed site is located on the border of the Donovan. This neighbourhood has accommodated many ethnic minorities, throughout the history of the city. There we find Ukrainian, French, Polish and Finnish cultures. Fig. 65 depicts the location of the proposed site in relation to these different ethnic groups historically. It was the former building site of the unofficial “hangout” for Finnish immigrants and was called the “Elm house.”⁶⁹ Over the years, it went from being a hospital to a rooming house, a printing house, a store and finally a restaurant. The restaurant lost its Finnish character in 1958 when it was bought by a Chinese owner.⁷⁰ The City of Sudbury today, in preparation to becoming “Toronto North,” wishes to obscure its past by “greening” and demolishing its heritage. Perhaps modernizing the city is the wrong approach, and embracing the immigrant landscape of the past would bring with it new immigrants in more significant numbers.

Transforming the site

The site has seen diversity through the years, making it a perfect location for the new Immigrant Support Centre. Although the site is located in the Donovan neighbourhood, it borders downtown Sudbury, with an ethnic makeup of mainly Anglo-Saxons. These two neighbourhoods are separated by the train tracks, creating a physical barrier between the two neighbourhoods. The architectural intervention will attempt to bridge the gap at an urban scale and attempt to bring forth social, ethnic discrimination to the surface. It will showcase the importance of diversities in our cities and transform the site into a

⁶⁹ “Oiva, *Between a Rock and a Hard Place: a historical geography of Finns in the Sudbury area.*

⁷⁰ *Ibid.*



FIG. 68 | *Proposed Site.*



non-judgmental place where cultures are explored and celebrated.

Furthermore, it is across from the Friendship Centre, which could potentially broaden the integration of immigrants beyond the wider urban fabric of the city to the First Nation population in the area. It is the ultimate site for promoting cross-pollination of cultures and values. The building would affect the area where it is placed, and simultaneously the area would contribute to the building. Increasing the level of activity and make the building a landmark for inclusive architecture.

Site Analysis

The lot is currently empty and not in use but remains a vibrant location to become an example of inclusive architecture for the city. A few features of the site are ideal for delivering the objectives of the design and if used correctly could further transform the site.

Elm Street is very busy and chaotic, while Vanier Lane is secluded and does not receive very much traffic. Design strategies such as locating private programs by the lane and more public ones by Elm Street could in turn foster the design objective of community involvement and the lane could be flexible in its programming. Perhaps another strategy could be reversed to promote locals to walk through the building and experience diverse cultures.

Furthermore, downtown Sudbury does not have adequate amounts of green spaces. This is a shame and is a design strategy that could potentially bring people together as well as become a hub in the community. They could be designed in Vanier Lane, to achieve the objective of well-being and build social capital or be incorporated into the Elgin greenway and become a destination along the way.

In addition, the proposed site is at proximity to many local businesses such as banks, government buildings, a pharmacy, the bus terminal, and grocery stores. This will facilitate referrals when assisting newcomers in filling out the required documents, setting up bank accounts, understanding the transportation system and general daily needs.

FIG. 69 | *Circulation - Site Analysis.*

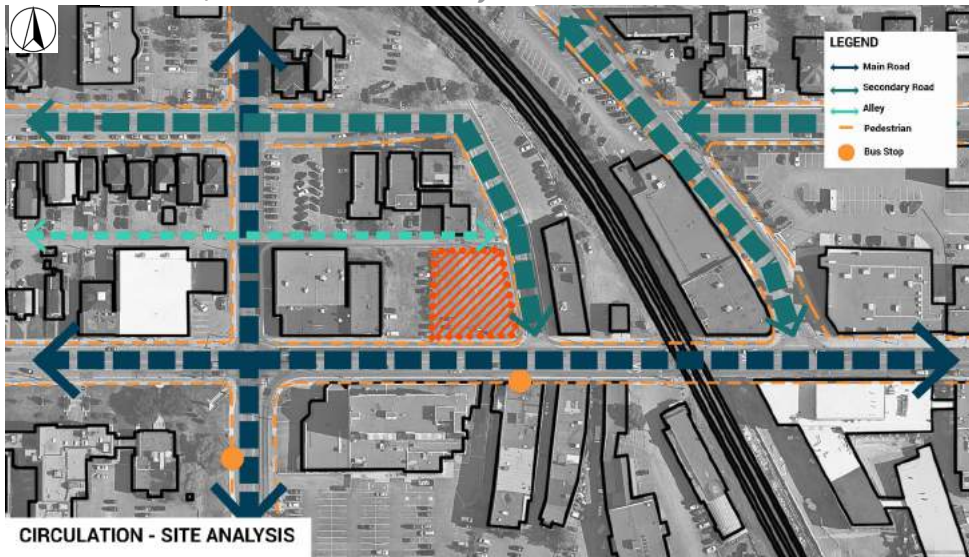


FIG. 72 | *Sun Study - Site Analysis.*

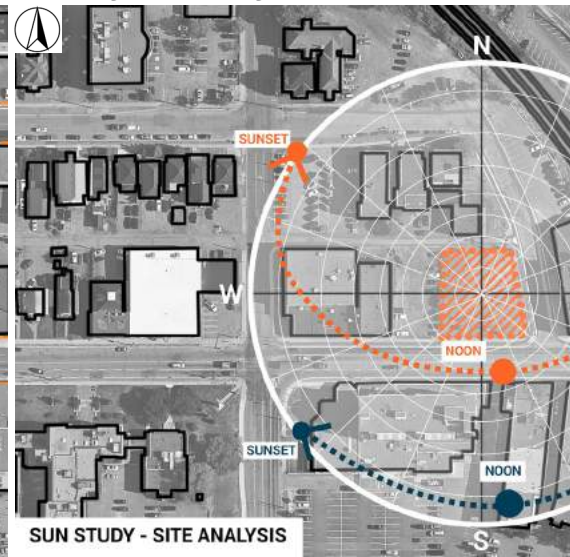


FIG. 70 | *Building Height - Site Analysis.*

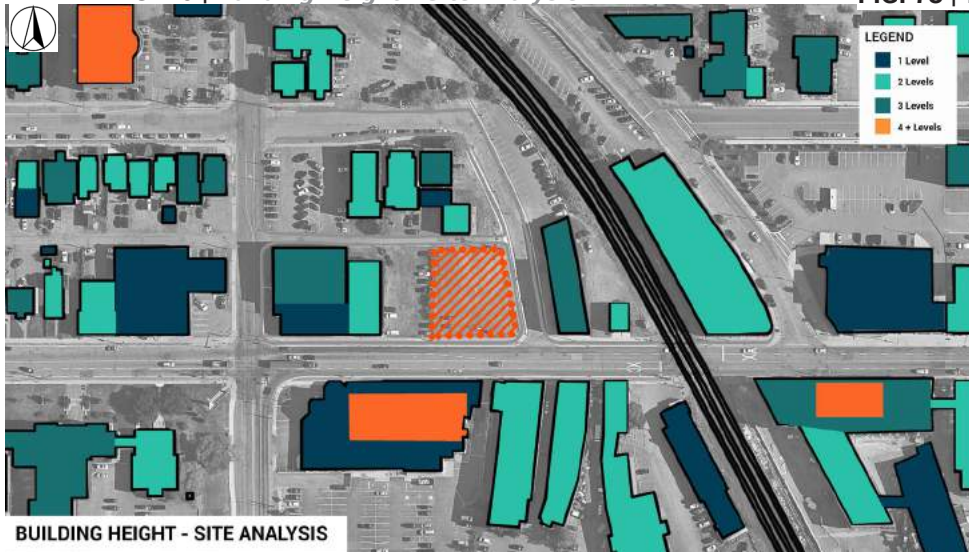


FIG. 73 | *Wind Study - Site Analysis.*

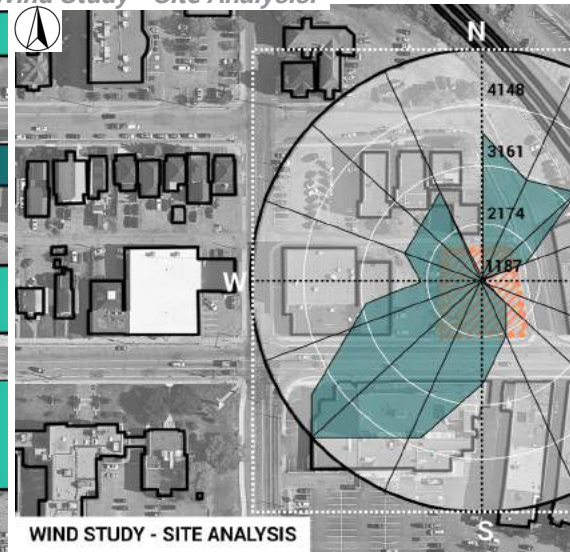


FIG. 71 | *Green Spaces - Site Analysis.*

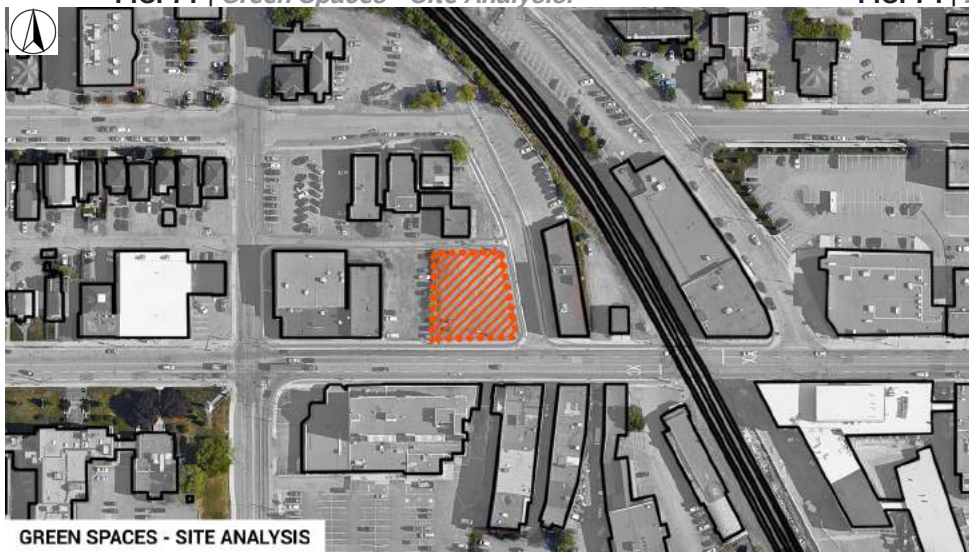
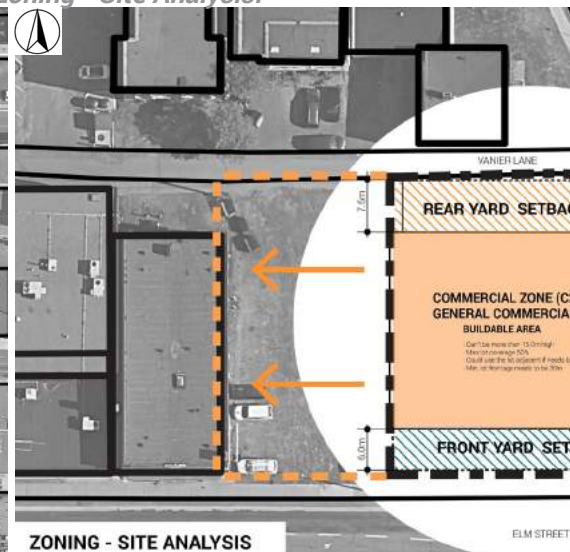
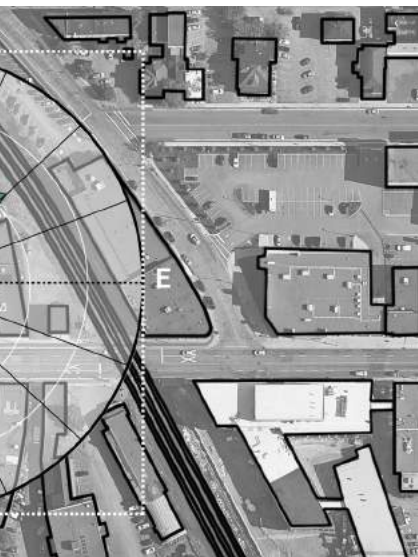


FIG. 74 | *Zoning - Site Analysis.*

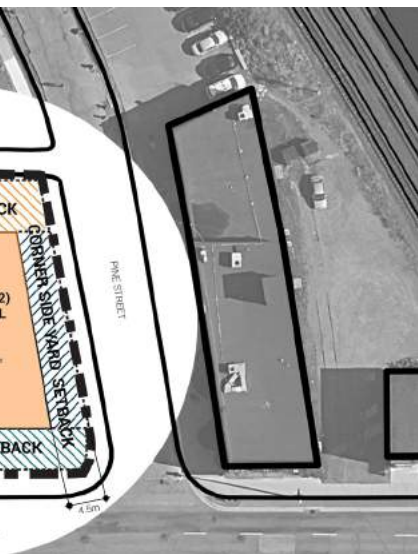




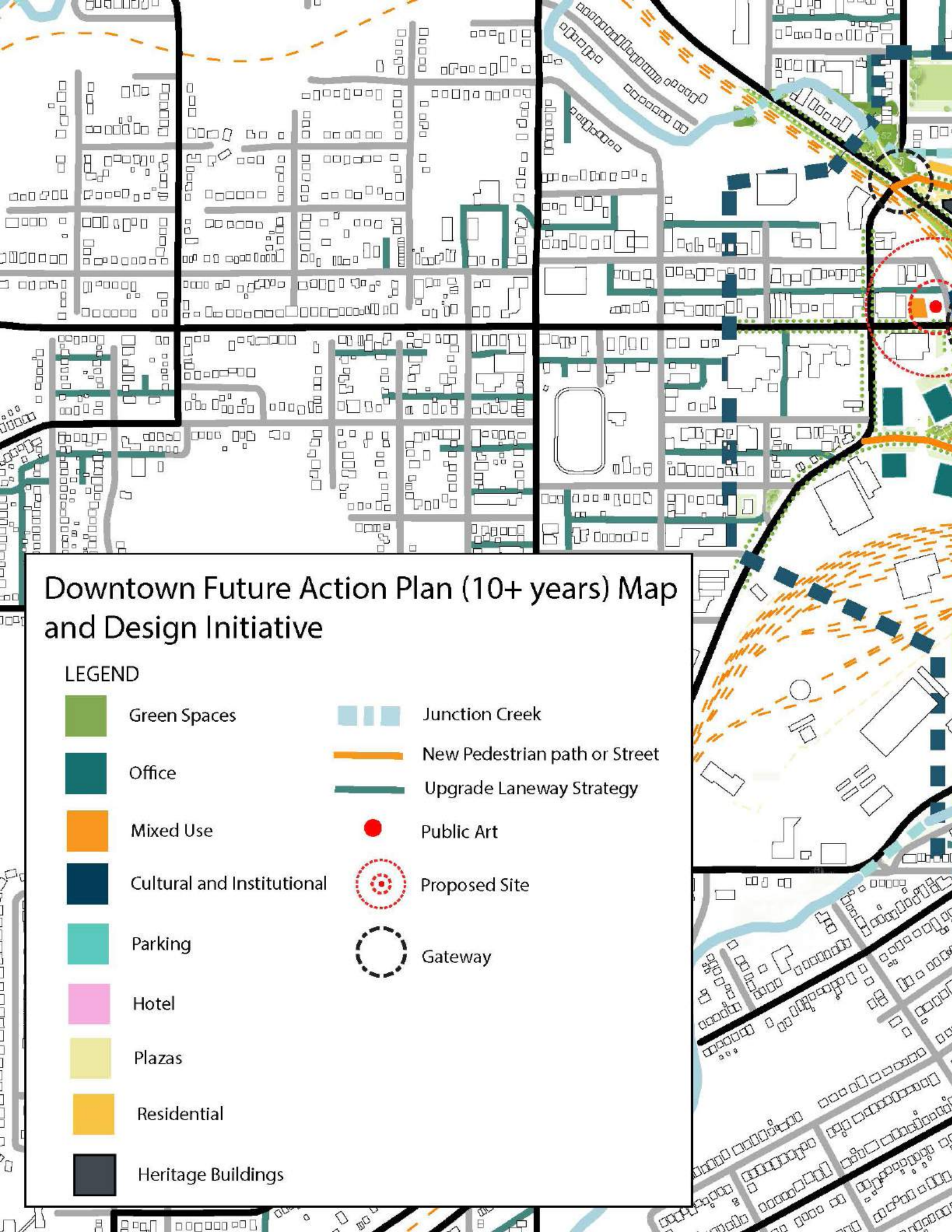
The site would house four service NGO's, that are currently located downtown, the YMCA Employment & Immigrant Services, the Sudbury Multicultural and Folk Arts Association (SMFAA), Contact Interculturel Francophone de Sudbury and LINC Sudbury. Providing all these services under one roof can facilitate immigrants' and newcomers' integration into the community. The site could easily have cross-programming to proximate sports facilities such as the YMCA, the arena and the Queen's Athletics Club. This could potentially be a strategy for newcomers to achieve the objective of inclusion.



As for natural features, the site provides adequate sun hours, but it should be taken into consideration that the hotel across the street is six storeys tall and may interfere with direct sun exposure at times. Months with the most sun hours are May, June, and July while the less sunny months are December, January, and February. The Winter Solstice 7 hours and 35 minutes of daylight while the Summer Solstice brings 15 hours and 49 minutes. Providing the building with adequate sun exposure can foster healing and wellbeing.

















Lastly, according to the zoning by-laws, the site is Commercially Zoned (C2) and cannot exceed 15 meters in height. If necessary, the lot beside Bay Used Books can be used to extend the buildable area. This will allow for the building to have a more significant presence at an urban scale and attempt to draw a higher number of people.



Downtown Future Action Plan (10+ years) Map and Design Initiative

LEGEND

- | | | | |
|---|----------------------------|---|-------------------------------|
|  | Green Spaces |  | Junction Creek |
|  | Office |  | New Pedestrian path or Street |
|  | Mixed Use |  | Upgrade Laneway Strategy |
|  | Cultural and Institutional |  | Public Art |
|  | Parking |  | Proposed Site |
|  | Hotel |  | Gateway |
|  | Plazas | | |
|  | Residential | | |
|  | Heritage Buildings | | |



PART 6: URBAN PROPOSAL

(The following section will investigate the urban proposal)

FIG. 75 | Downtown Future Action plan Map.

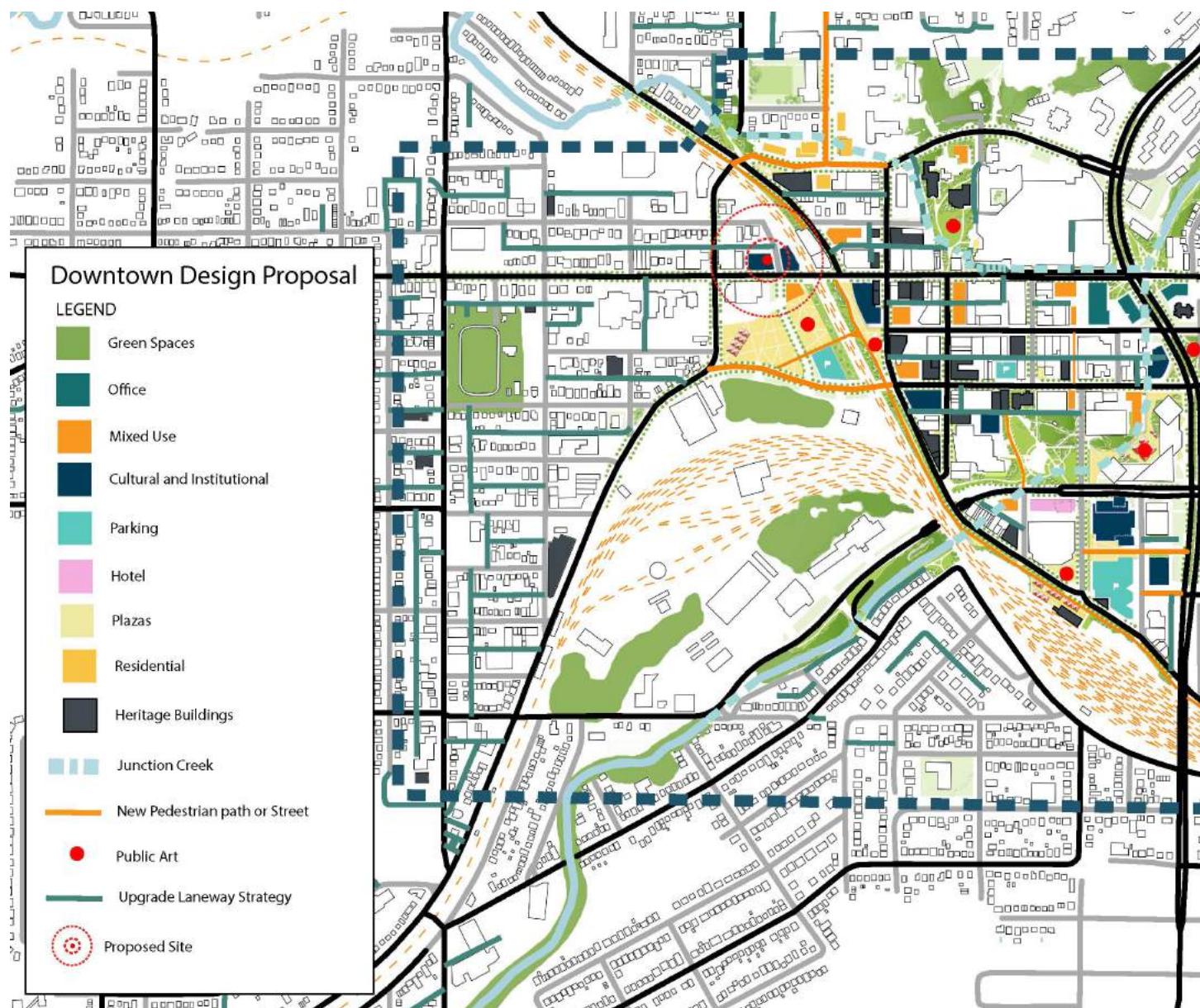



FIG. 76 | *Downtown Design Proposal.*

Downtown Proposal



The area of study in the current Downtown Master Plan is exclusively bound by St. Anne Road to the North, Paris Street to the East and the rail corridor to the West/South. Exclusively focusing the improvements to the Downtown core. This thesis decentres the emphasis on Downtown to include the project site. It asserts the new building to make space for cultural diversity instead of the proposed office complex as proposed in the Downtown Master Plan. Included in the project is an urban park/plaza that is used to nurture public life and to increase the opportunities for community participation, the project is envisioned as a place where people of different cultural origins come together in a supportive architectural context of mutual enjoyment. The public space is a vessel of positive communal vision of inclusivity.

Laneways

Furthermore, I propose to reinvent the laneways downtown which were historically used by immigrants as informal cultural spaces. Instead of seeing laneways as dangerous and simply shortcuts through the city, they will be used as spaces of cultural discovery, becoming a lively public part of the urban streetscape and providing citizens with activities such as skating, snow sculptures, gardens etc. The project then connects to the city, making it a main nexus of the new Downtown Master Plan, to foster inclusion into the existing urban context. This will therefore blur the historical division line which was the railway, which segregated and restricted cultural mixing. Instead of diverse groups of people moving away from the core of the city they will move inclusively into it.



FIG. 77 | *Site Laneway.*

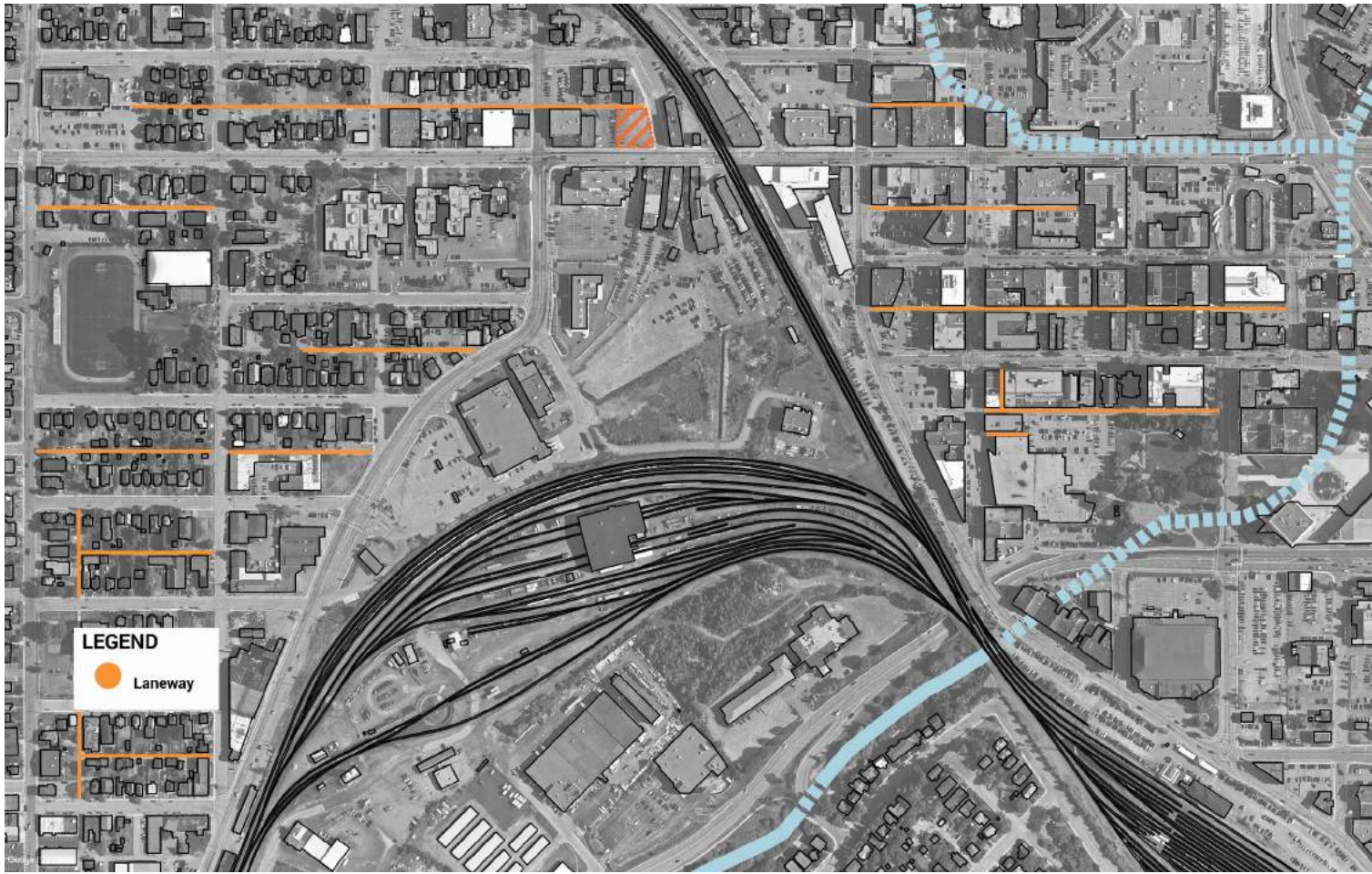


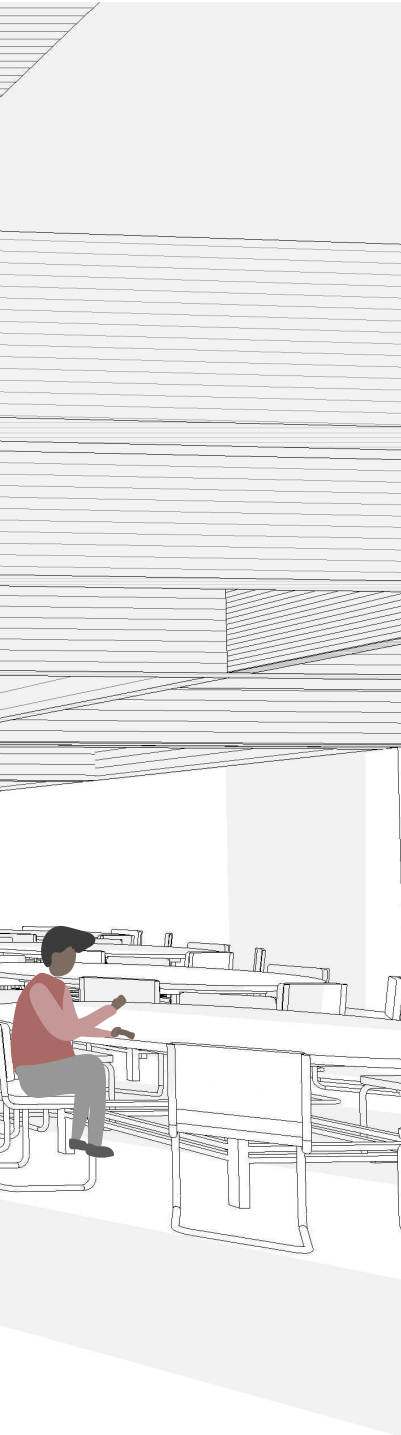
FIG. 78 | Map of laneways, Sudbury.



FIG. 79 | Upgraded Laneways Render.



FIG. 80 | *Proposed Event Centre Perspective .*



Proposed Cultural Plaza with Event Centre

The proposed cultural plaza offers programs such as an outdoor gym, a natural playground, community gardens, an outdoor fire and a market which will all be used in conjunction with the proposed event centre, open for rental to the entire community to use for weddings, gatherings, birthdays, art installations or any event. This complex would be used year round and have a significant urban impact. A porch condition is created at the entrance of the building facing Elm Street. Thus the garage doors can be opened in the summer and create a very welcoming public café when the hall is not in use. The common kitchen is located in this complex and would allow the wider community to learn how to make various ethnic foods and allow newcomers to cook in their new setting. This could potentially cross pollinate with the multicultural Market, becoming the vehicle for mobility and individual empowerment for newcomers, allowing them to maintain a cultural identity through food.

The site would be constructed in two phases, the first one being the construction of the event centre and the rest of the site would be re-greened in a natural way with local species like White Elms, Red Maple trees, Purple Coneflowers, Lance leaved Coreopsis, just to name a few in an attempt to move the space from its industrial history to a cleaner greener, healthier, cultural public plaza. The second phase would be the implementation of the program on the plaza itself bringing everything together from the laneways to the proposed welcome centre, to the plaza, across from the tracks onto the Elgin Greenway and out towards the bigger city. The natural elements of the plaza becomes an educational tool, as well as ways to interpret and engage with a new environment.

PROPOSED WELCOME CENTRE

**COMMUNITY
GARDEN**

MARKET

PHASE 1



White Elm



Red Maple



Lance Leaved
Coreopsis



Creeping
Phlox



PROPOSED CULTURAL PLAZA
1:1000

FIG. 81 | *Proposed Cultural Plaza- Phase 1.*



PROPOSED WELCOME CENTRE

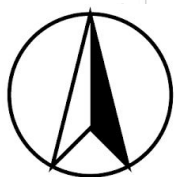
**COMMUNITY
GARDEN**

MARKET

OUTDOOR GYM

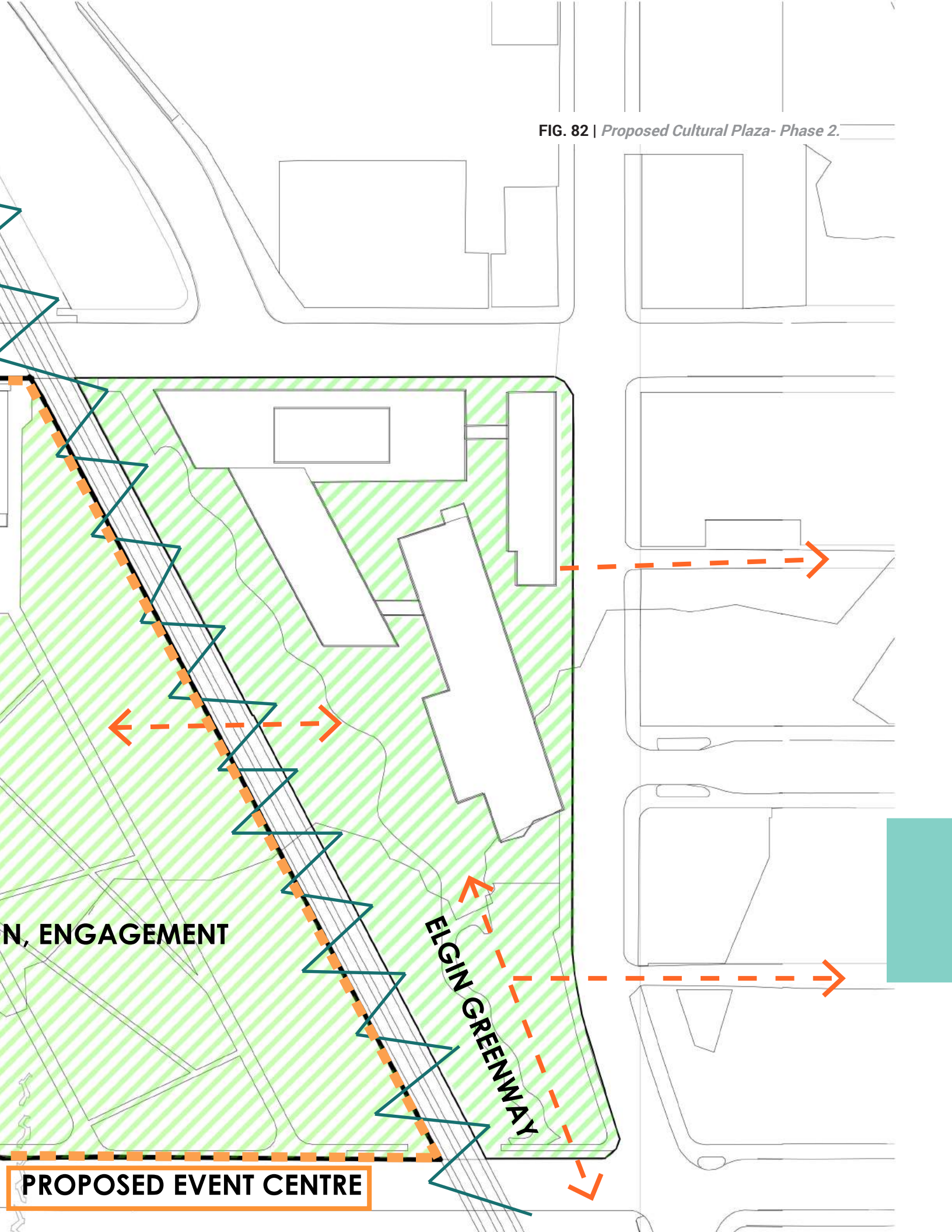
PHASE 2

NATURE AS EDUCATION, INTERPRETATION



PROPOSED CULTURAL PLAZA
1:1000

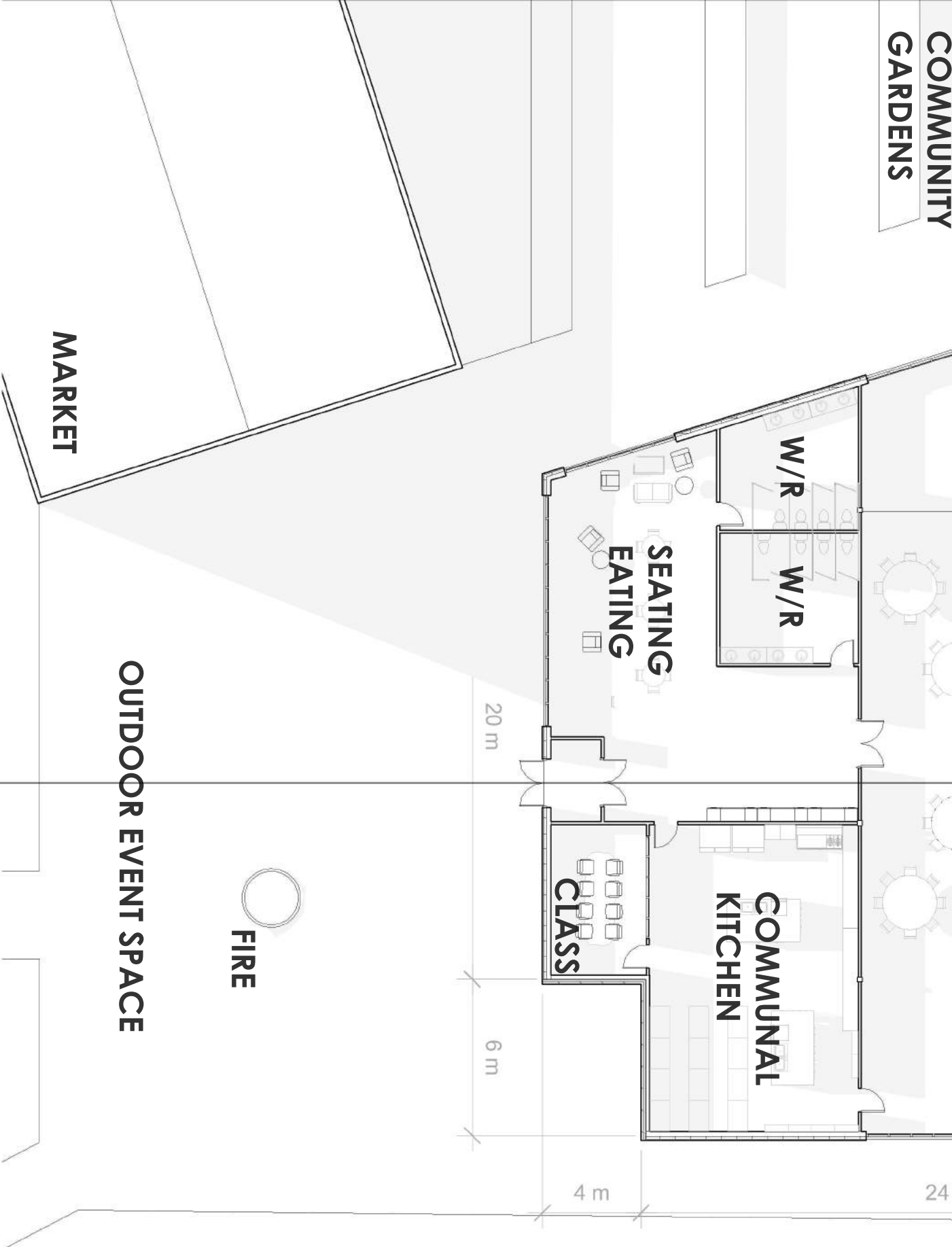
FIG. 82 | *Proposed Cultural Plaza- Phase 2.*



N, ENGAGEMENT

ELGIN GREENWAY

PROPOSED EVENT CENTRE



PROPOSED EVENT CENTRE

1:200



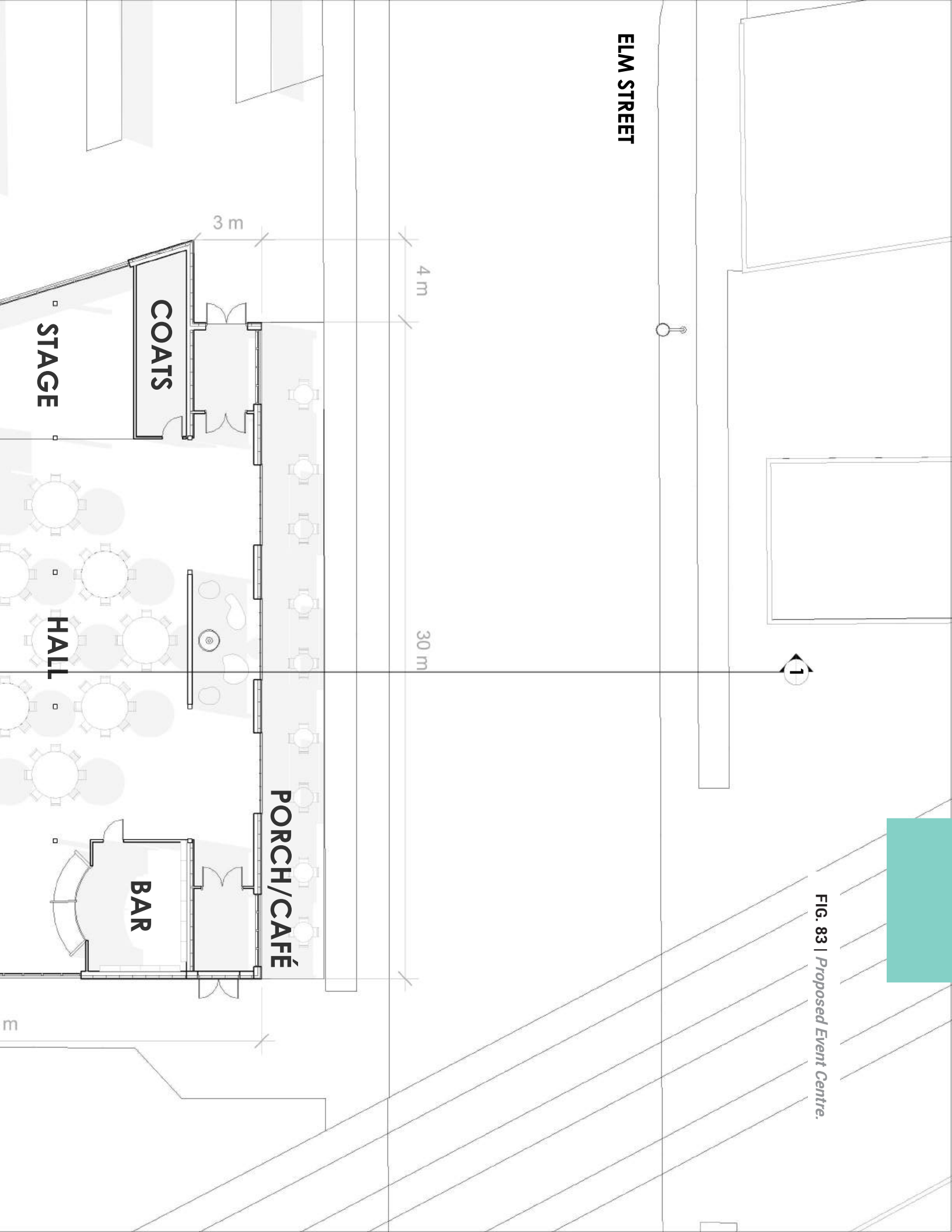
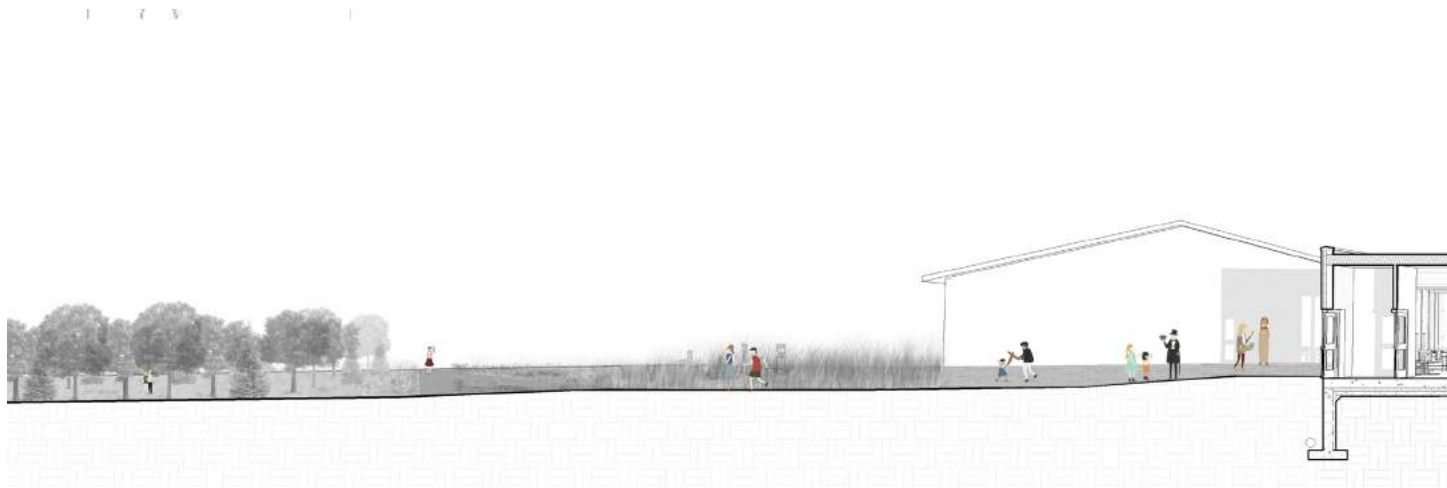


FIG. 83 | *Proposed Event Centre.*



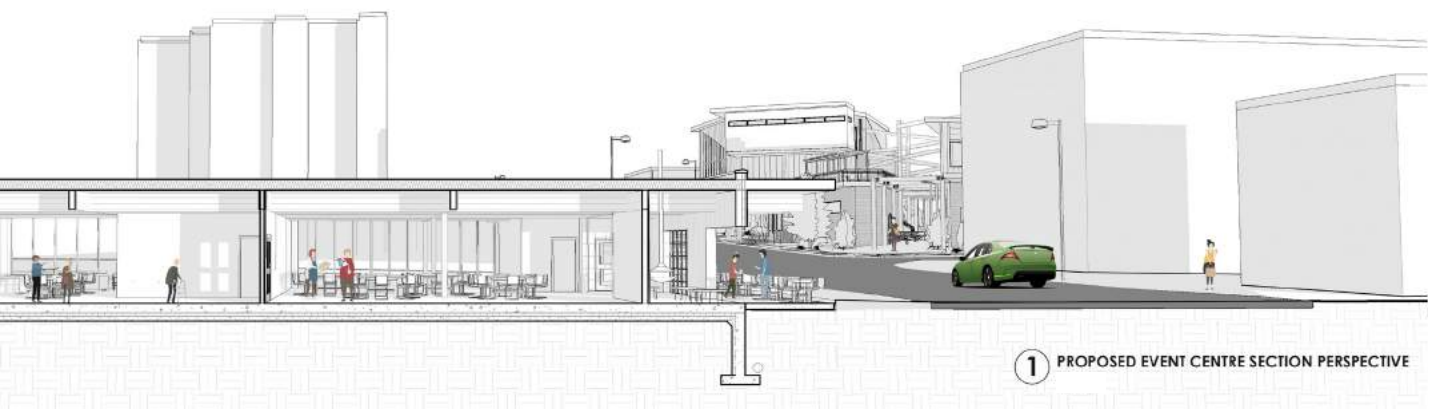


FIG. 84 | *Proposed Event Centre Section Perspective.*



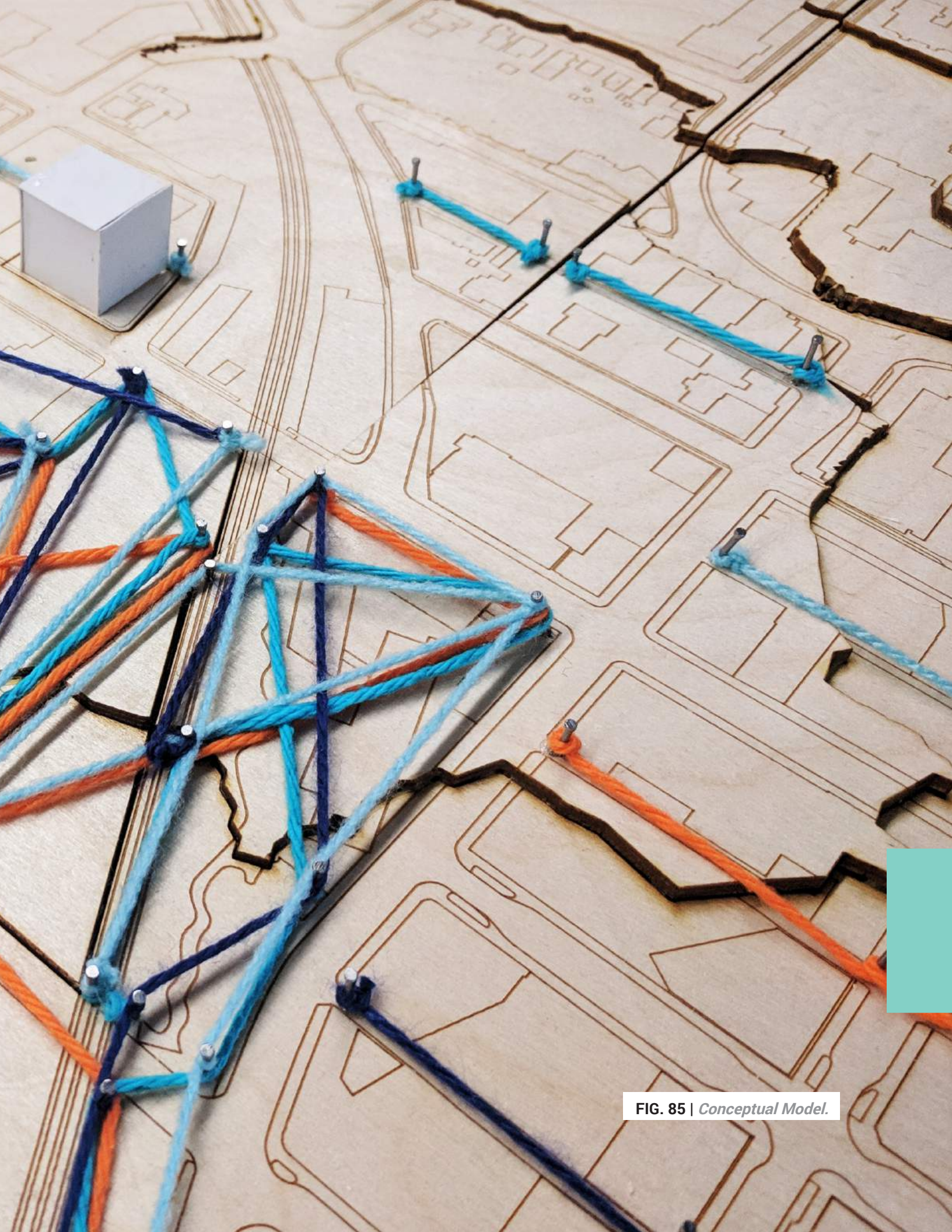


FIG. 85 | *Conceptual Model.*


Servei a domicili
ESPANYA I EUROPA

Carnes Selectas

Carnes selectas y elaborados artesanales
José Hernández
Desde 1968 Puertos 64 y 65

Ronda
Interior

Ares Naia
COSECHA PROPIA
PAQUETES Y OTROS PRODUCTOS

REGALA
UNA SA
EXPER

SSO 4 5

PART 7: PROGRAMMING

(The following section, explores the architectural program for the proposed welcome centre according to the proposed framework and objectives.)



FIG. 86 | Multicultural Market, Spain.

EXPLORING OUR CULTURE

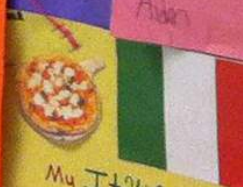
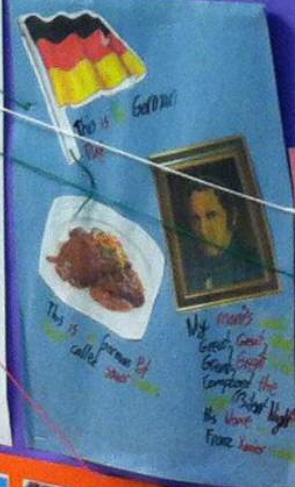
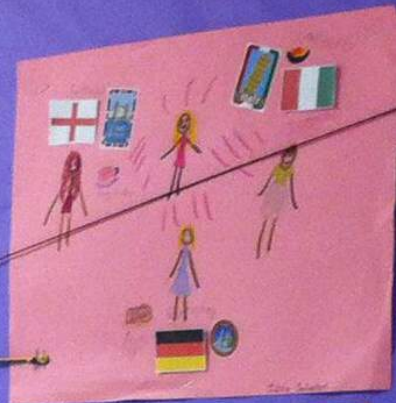




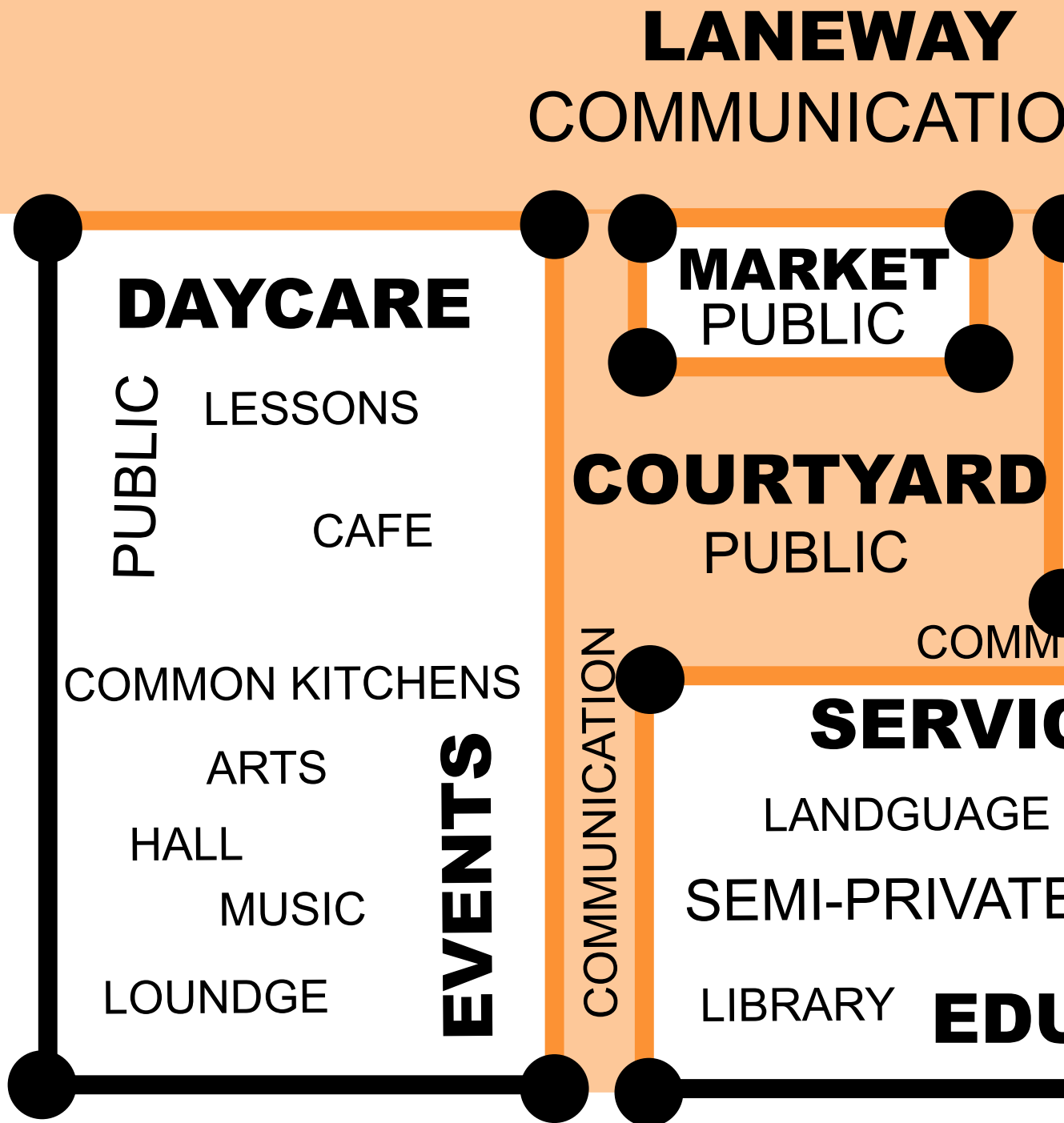
FIG. 87 | *Cultures Bulletin Board.*

The Architectural Program

The program as well as land use are key to the project. Categories such as education, services, event spaces, daycare, and health services were explored in the framework for inclusivity in design. The daycare would allow parents to drop off their children before work and possibly before their language classes, allowing newcomers to advance their skills. In theory, it would also promote the acceptance of diversity in the community, as children from here, exposed to a diverse ethnic environment, would more likely grow to become acceptant of these environments.

Furthermore, programs such as a small library and language centre are spaces that promote sharing and interaction and could allow for spaces with rotating features, and not segregate the space to a single user. This building is mainly for the immigrant population, so orientation services and offices are a must and would be composed of all the current NGO's and programs allowing for a smooth transition for newcomers. Other programs such as a studio space, or a space within the building that allows newcomers to do arts would be beneficial to their integration. The community can both showcase ethnic cultures and local talent. Perhaps the architecture can become the art itself? Trauma counseling spaces should also be present for the final architectural intervention. They are spaces to wind down, relax and reflect. It promotes the newcomer's wellbeing and attempts to ease the sometimes overwhelming situations they face.

INCLUSIVE CULTURA



L HUB

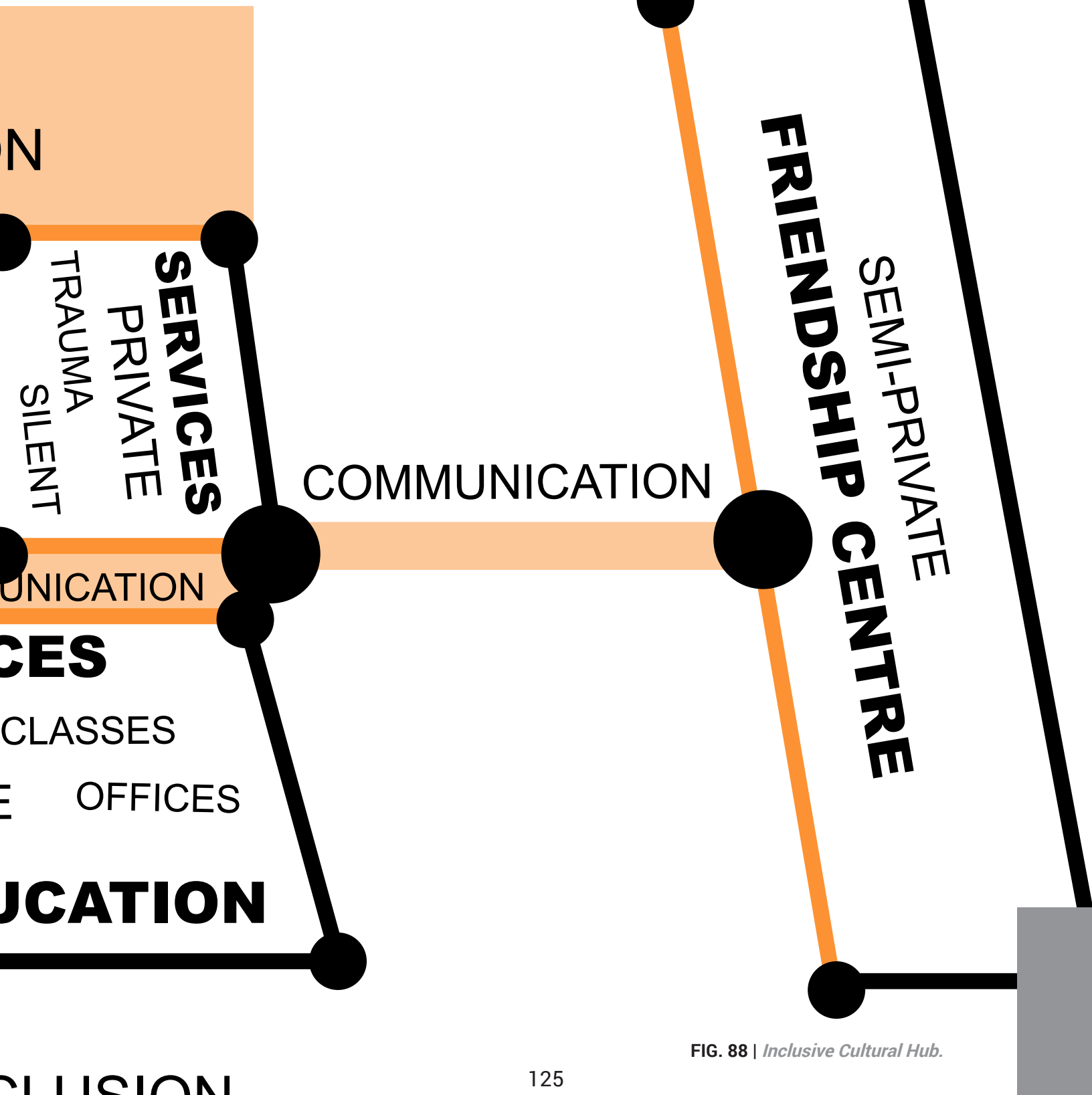


FIG. 88 | *Inclusive Cultural Hub.*



An architectural rendering of a modern building's exterior. The upper level features a steep, gabled roof with light-colored wood cladding. The lower level is constructed of red brick and includes large glass windows and doors. A prominent overhang with a wooden ceiling and grey structural beams extends over a courtyard area. The courtyard is landscaped with various shrubs, small trees, and a large grey rock. A paved walkway runs along the front of the building, with a person walking in the foreground and a group of children in the background. The overall design is contemporary and functional.

PART 8: DESIGN DEVELOPMENT AND CONCLUSION

*(The following section explores the final design of the proposed
Immigration Support Centre)*

FIG. 89 | *Exterior Perspective.*



FIG. 90 | *Perspective.*



Design Proposal

The proposed Immigration Support Centre will be a destination to the improved Downtown Master Plan. Architecture, in this case, becomes an agency, bringing different programs to one location with the premise of inclusion into the local urban context. Under one roof, the Immigration Support Centre houses many NGO's currently scattered in downtown. It aims to bridge the gap between the city and the site by transforming into a place where racial and cultural diversity is celebrated. It showcases the history of immigration in Sudbury and acts as a beacon of hope and change towards an inclusive immigrant landscape for tomorrow.

A daycare, a second hand store and a walk-in clinic attached to an art therapy room composes the first level of the Immigration Support Centre. A library and learning centre compose the second and third floor which also includes classrooms, a computer lab, meeting rooms and offices.

Laneways

The use of laneways in the project gives a nod to Sudbury's laneways, which were historically used by immigrants as informal cultural spaces. Its typology is manifested throughout the city's landscape and therefore is used in the final design as a way to connect the site to the rest of the city and create informal meeting spaces. Laneways act as circulation to the lower level of the Immigration Support Centre and become a part of the urban streetscape. Favoring street parties, arts and music, sports, eating and informal meeting spaces. This blurs the busy streetscape of Elm Street, and the lanes are made the focal point.

All programs are linked to the exterior atrium and laneways. This allows for a continuous relationship with the laneways and the activities that might be

happening in these informal meeting and social spaces.

Materiality

The Immigration Support Centre would marry history and the modern age in an effort to pay homage to the cities past while beckoning those considering settling here. On the lower level, it would incorporate elements like steel and brick that speak to Sudbury's industrial past. The steel beams and columns framing the laneways guides its users to the core of the building, a vortex of steel and tensile canvases that could be used for projections or art.

On the second floor, the material shifts mainly to wood and dichroic glass. This floor is meant to be the new vision for Sudbury and begin to change

EXTERIOR COLOUR PALETTE

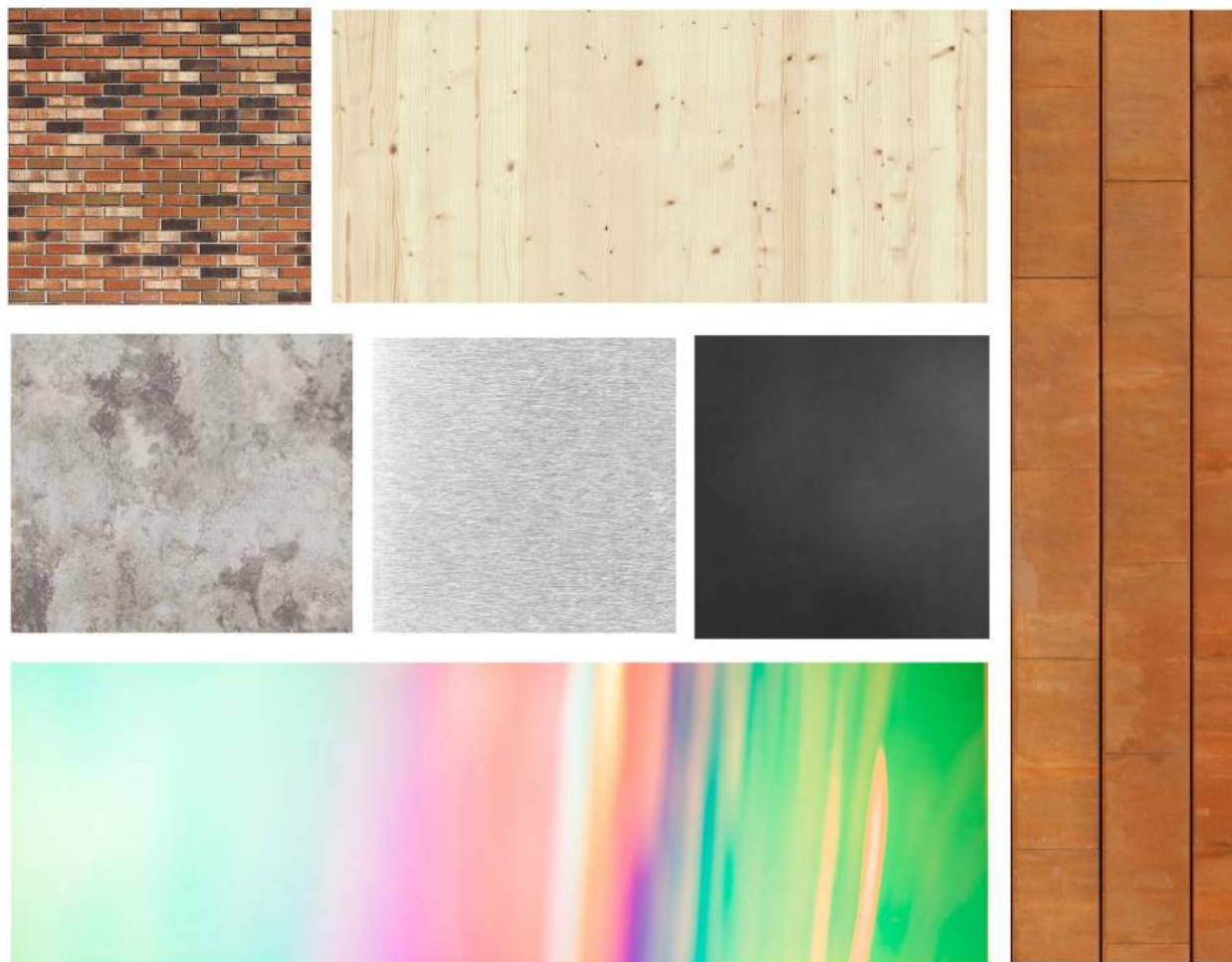


FIG. 91 | *Exterior Colour Palette.*

the negative mindset Canadians might have towards newcomers. The dichroic glass, strategically placed through the building, attempts to voice the buildings grand social, cultural and political stance on diversity and inclusion. The windows will colour the city with its reflection, colours you want to begin rebuilding and repainting Sudbury with, a metaphor to this new vision for inclusivity and diversity. On the exterior the material remains industrial but changes from brick to a rusty metal panel, symbolizing the old way of seeing newcomers as simply laborers, or negative additions to cities, is rusting away. The interior changes to CLT and Glulam which gives its occupants a feeling of warmth, comfort and belonging.

Conclusion

Rather than assuming migration only happens in bigger centres this thesis builds on the desire to attract newcomers to a smaller northern city. Although this thesis aims to provide an architectural project for Sudbury, it is intended to be a framework of research that may be applied to other cities big or small. Prior to thinking about design I had created a universal framework to begin to address the issues of inclusion for newcomers.

1. I determined the architectural issues, which ultimately influences the socio-cultural issues in cities. My research revolved around the immigrant landscape of Sudbury throughout history. This brought to the surface the various buildings scattered around Sudbury's landscape. This ultimately demonstrated the immigrant's segregation amongst the city.

2. Furthermore, three words were chosen to understand the social, cultural and political needs of newcomers: 1. Integration, 2. Resilience, 3. Temporality. These three words were later related to what is believed to be an appropriate architectural response. 1. Social Spaces, 2. Private spaces, 3. Outdoor Spaces.

3. Subsequently, following the creation of these groups, there was an understanding that the final objectives of the design could not be achieved without 1. People, 2. Resources and 3. Knowledge. Furthermore, a proper



FIG. 92 | *Level 1.*





FIG. 93 | *Level 2.*

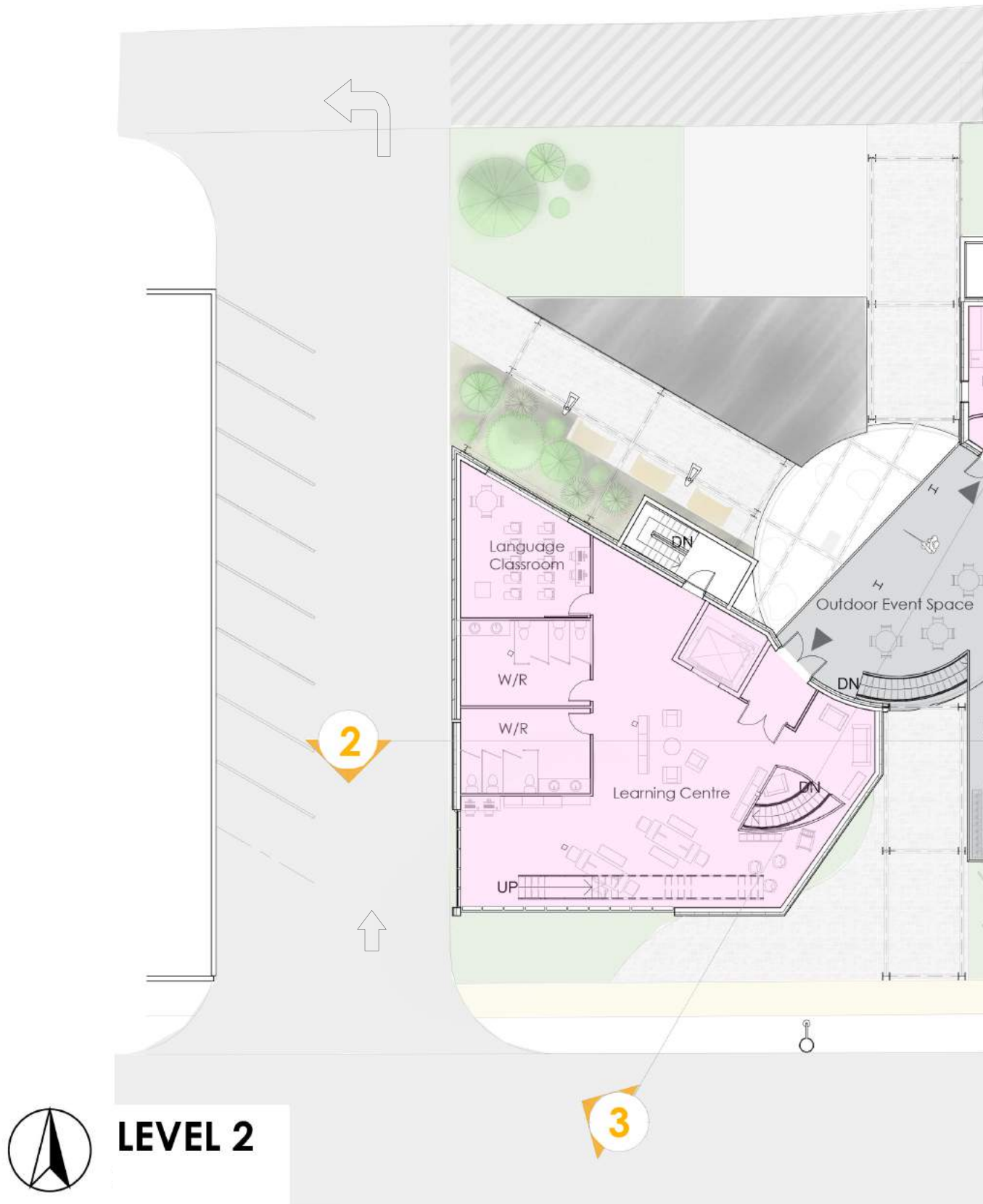
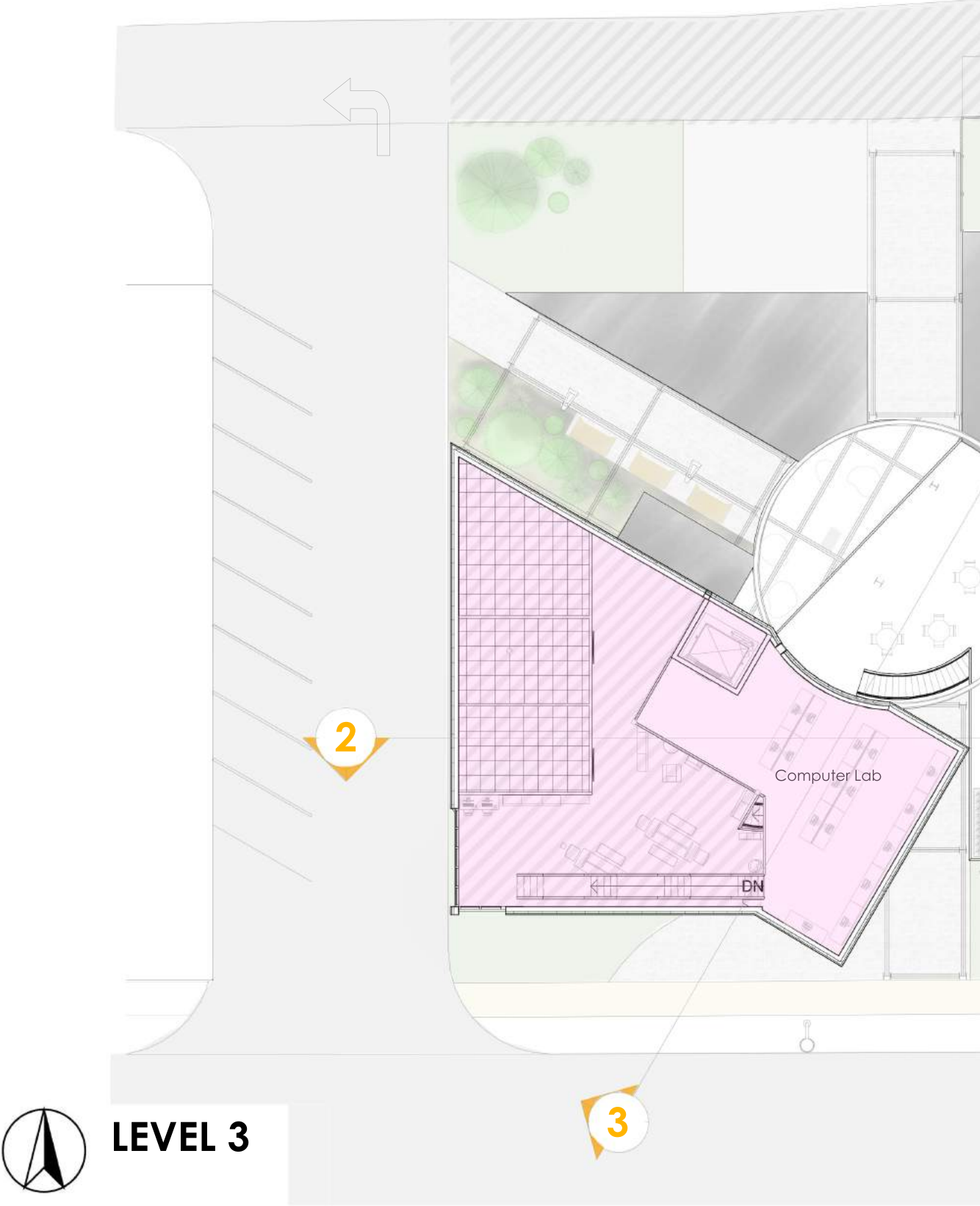
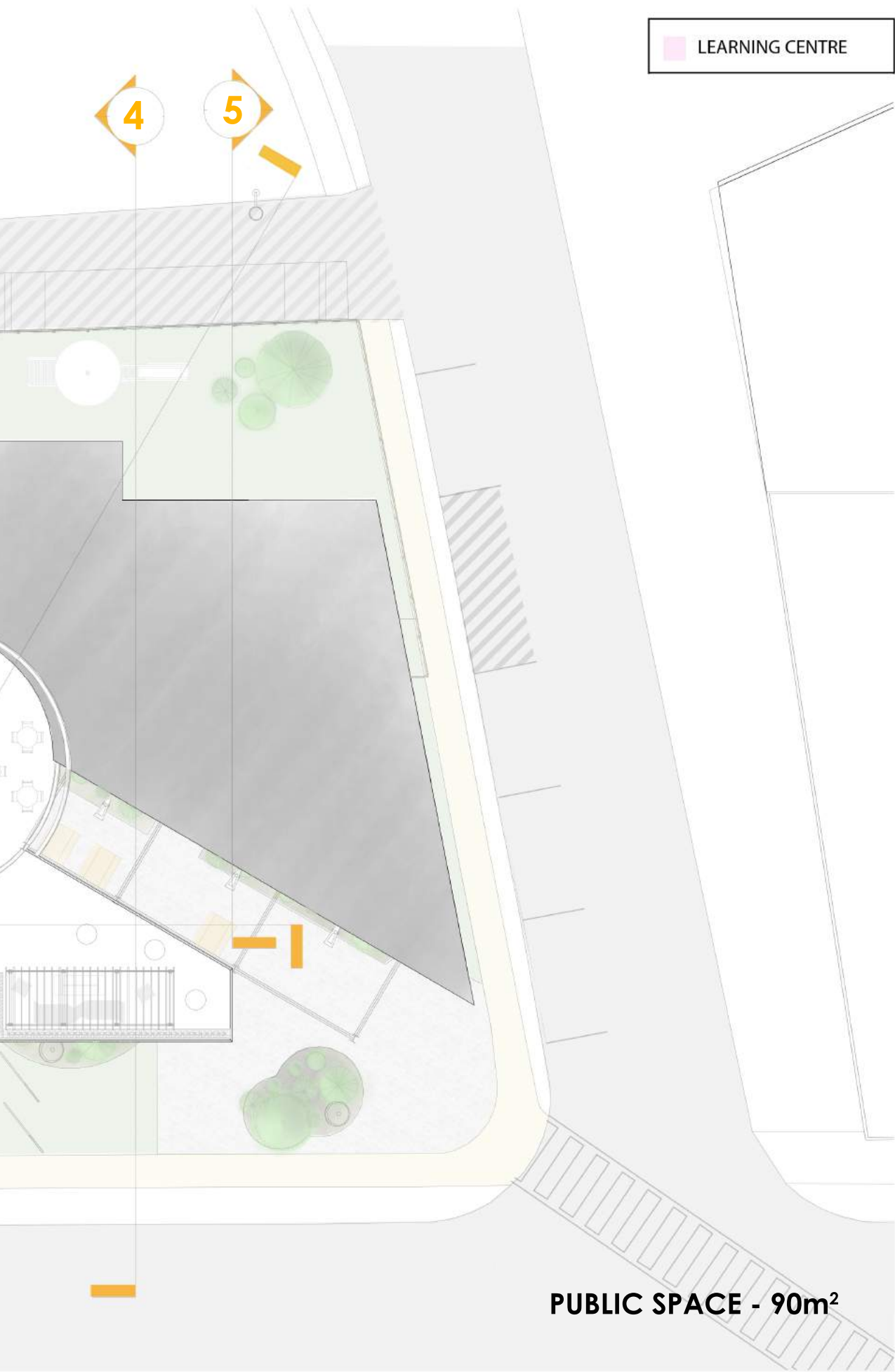




FIG. 94 | *Level 3.*

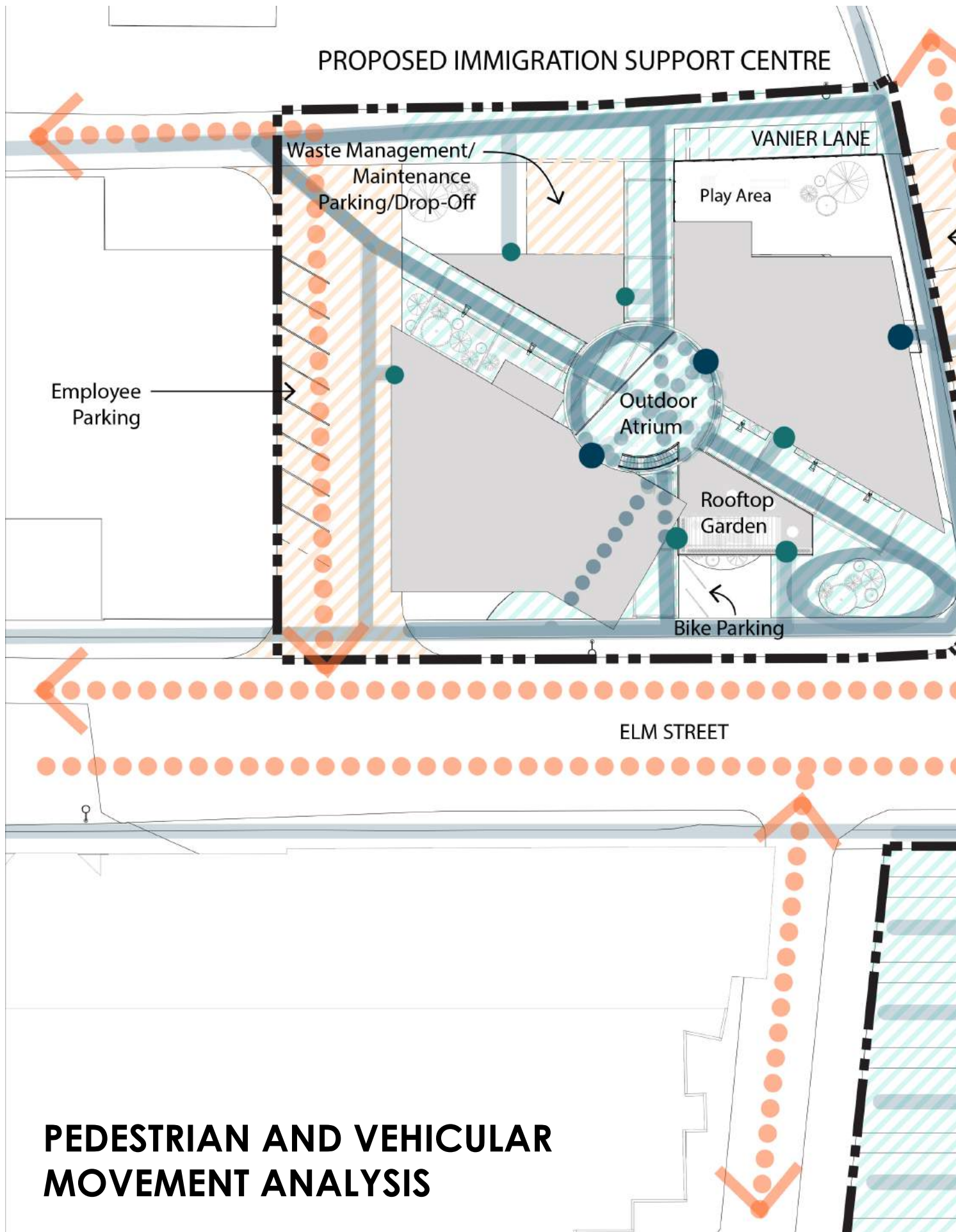


LEARNING CENTRE



PUBLIC SPACE - 90m²

PROPOSED IMMIGRATION SUPPORT CENTRE



PEDESTRIAN AND VEHICULAR MOVEMENT ANALYSIS

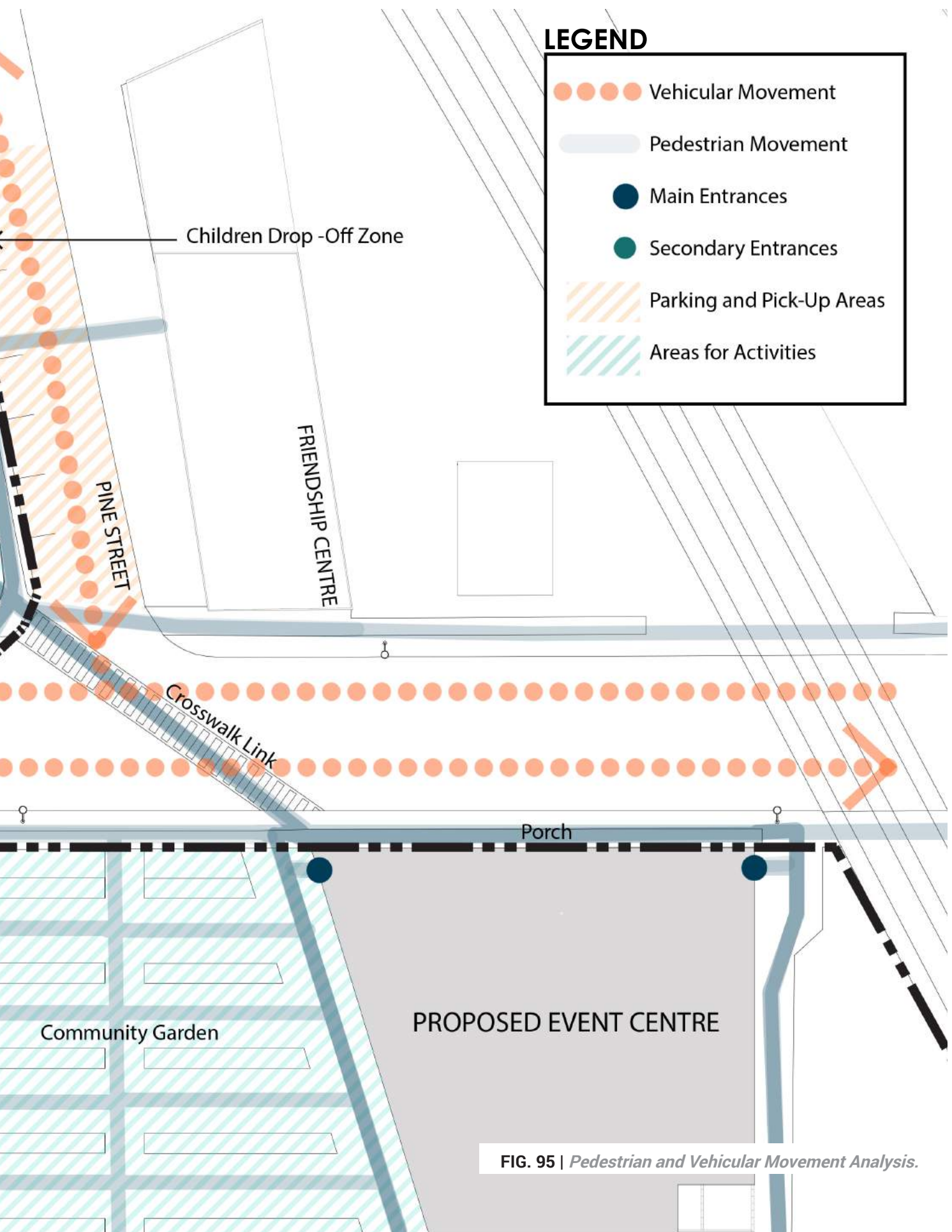
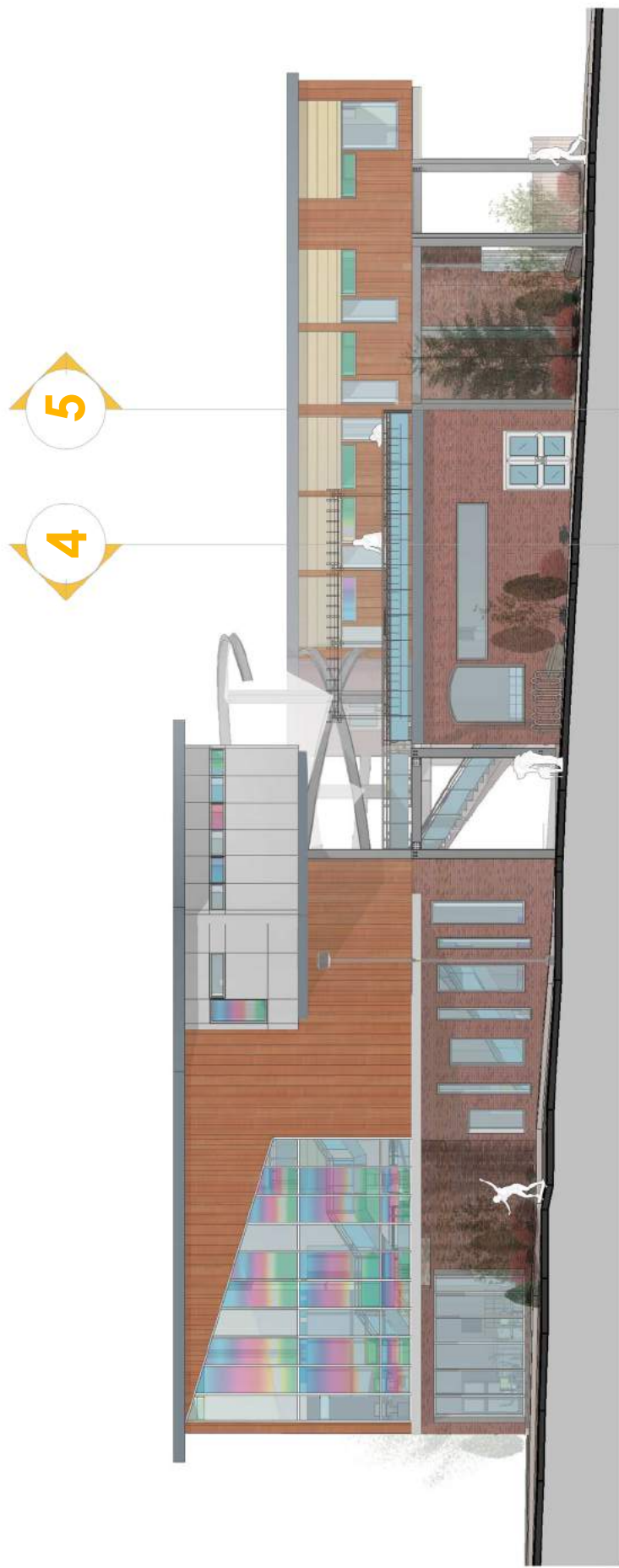
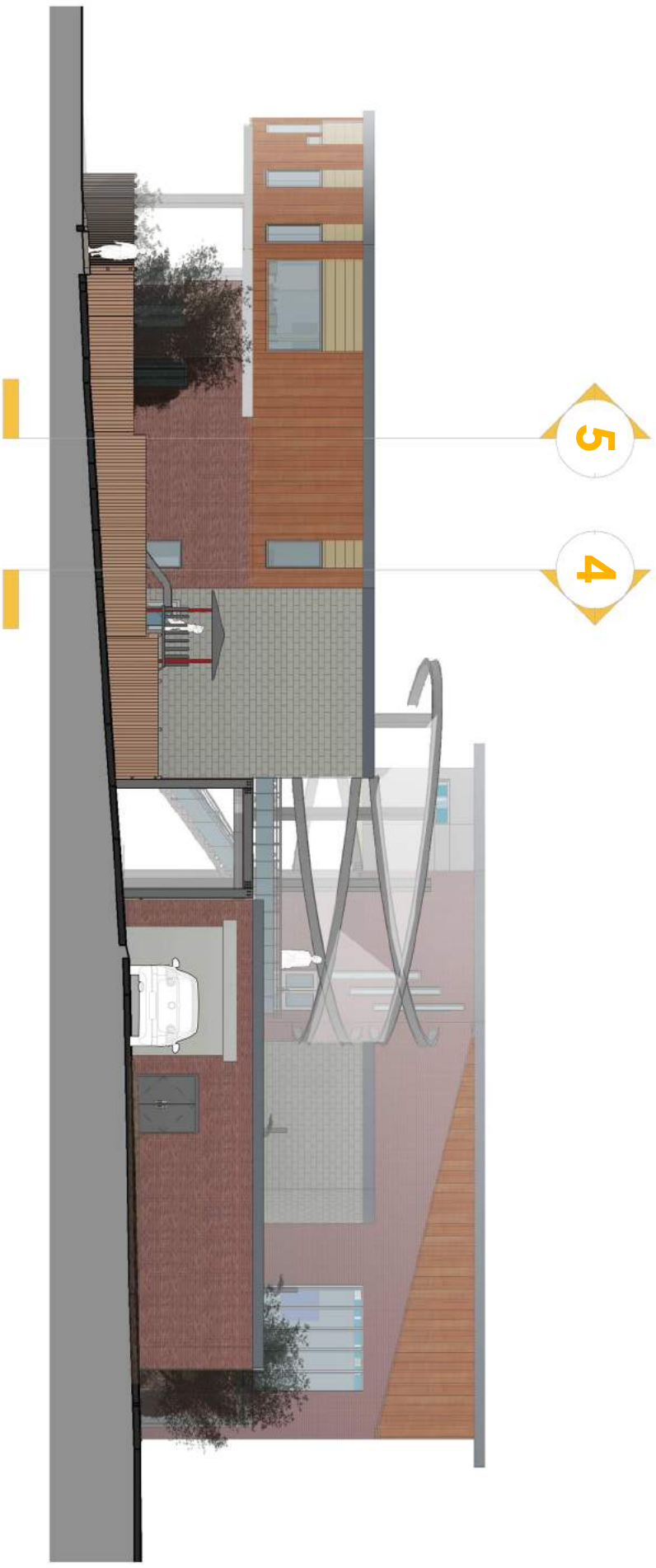


FIG. 95 | *Pedestrian and Vehicular Movement Analysis.*



SOUTH
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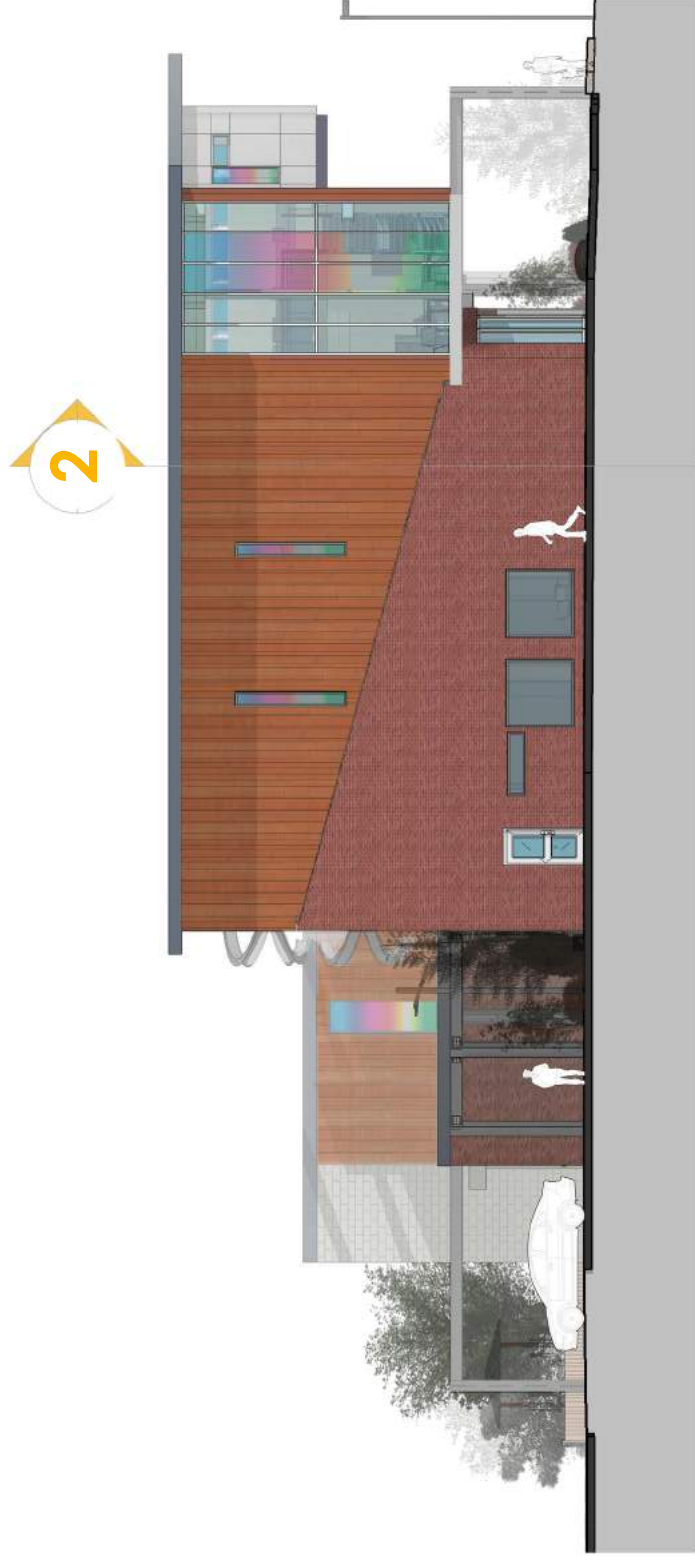
FIG. 96 | *South Elevations.*



NORTH

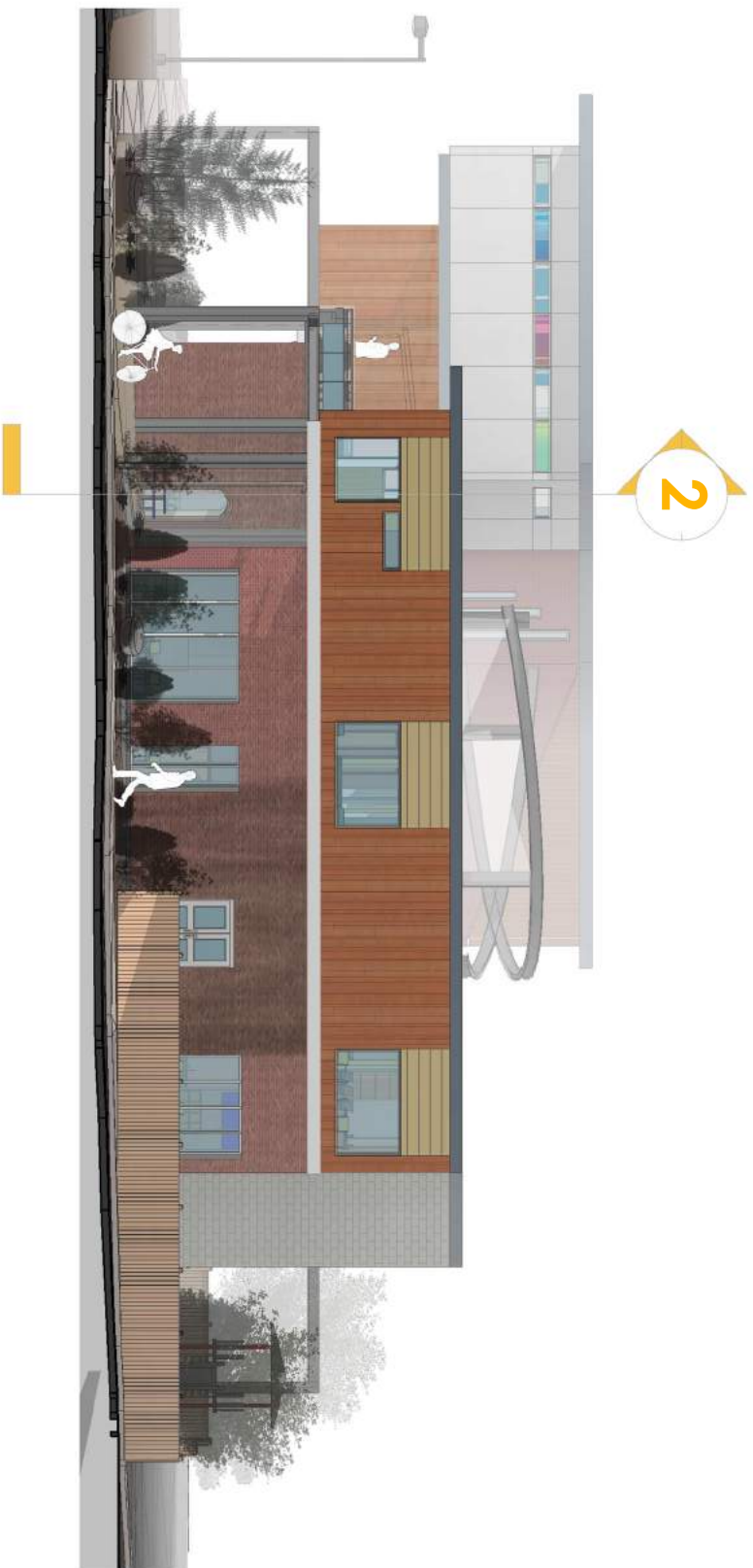
Scale 1:200

FIG. 97 | North Elevations.



EAST
Scale 1:200

FIG. 98 | *East Elevations.*



WEST

Scale 1:200

FIG. 99 | *West Elevations.*



LANEWAY LONG SECTION PERSPECTIVE

Scale 1:200

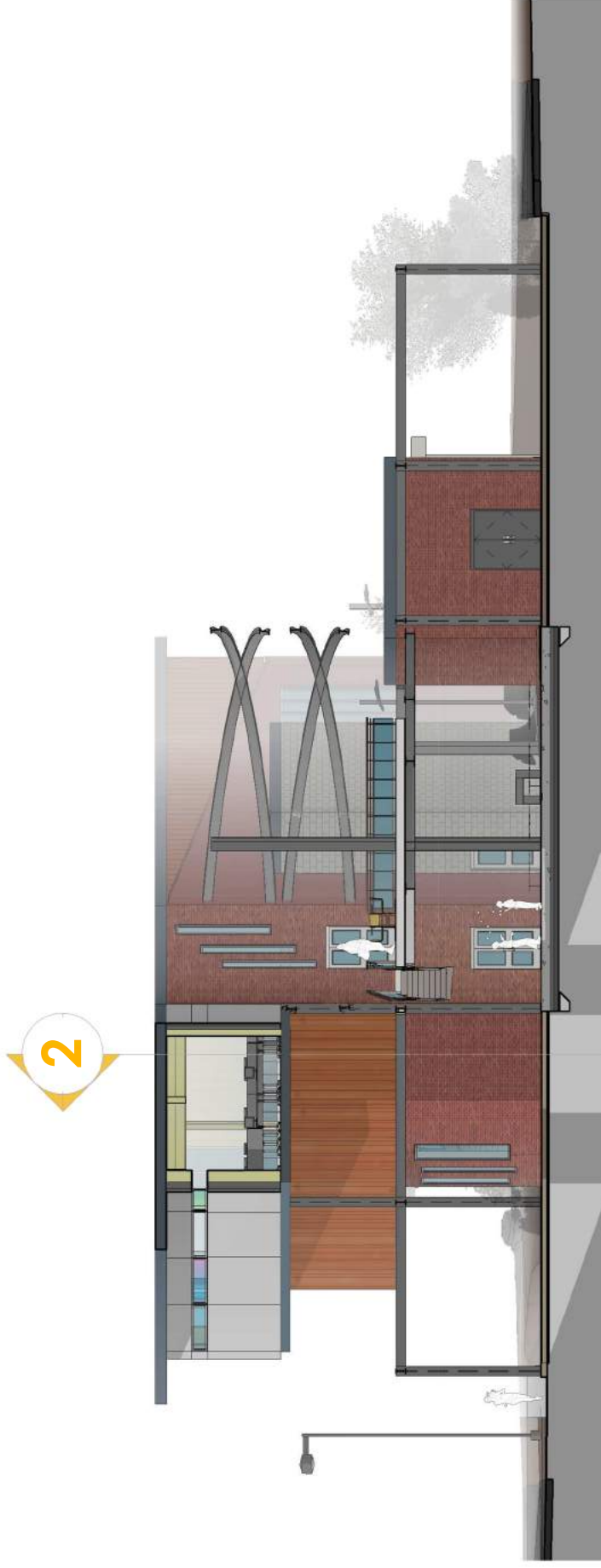
FIG. 100 | *Laneway Long Section Perspective.*



LANEWAY LONG SECTION PERSPECTIVE

Scale 1:200

FIG. 101 | *Laneway Long Section Perspective.*



LANEWAY SHORT SECTION PERSPECTIVE

Scale 1:200

FIG. 102 | *Laneway Short Section Perspective.*

architectural response to the objectives is not possible without thinking about 1. Belonging, 2. Safety and 3. Wellbeing.

4. The design of the Immigration Support Centre and the Cultural Hub attempted to fulfill all of these following objectives. To instill a sense of belonging, promote community involvement, and create a safe/comfortable environment; a space that promotes wellbeing gives a sense of inclusion is flexible and projects an environment of equality.

5. These spatial features and objectives lead to a thorough evaluation of possible programs, to provide the community of Sudbury with a building worth its grand social, cultural, political and architectural objectives

The final building proposal does fulfill the objectives determined in the framework. Building on the historical precedence of how immigration created neighborhoods generations ago. The final building begins to establish a stance on immigration and its importance in the growth of the city, both in its cultural diversity and its long term solution to retain its population. Furthermore, the architecture becomes a reminder of our country's long history as a land of migration and a welcoming place to those who may be fleeing war, famine or persecution. The Immigration Support Centre integrates people with their sense of place, reflecting both their past and their future potentially acting as a beacon of hope and inspiration towards achieving its future vision of inclusivity.

The final design is by no means the solution, however it is intended to begin a conversation. Perhaps if architects and designers start from the premise of cultural inclusivity in their architecture, Cities will begin to be less homogenous and truly accommodate diversity. This might reduce some of the policies that promote racist attitudes, discrimination and assimilation, because newcomers will truly begin to be included into society and the urban framework of their respective cities. There is no perfect solution, however, architects can act as activists to find solutions to improve the quality of life of people that are settling into unfamiliar places.

This thesis began a decade ago when my teenage self had to share my home with refugees. Using architecture as a medium, the experience led me to broaden my scope of inclusion from simply my home to the city we all call home. Perhaps the subject alone is quite controversial but the conversation is necessary. As architects we have a responsibility to engage with the challenge because migration will determine how we design our cities in the future. The cities are changing and so should our architecture. Let's begin to rebuild an inclusive diverse landscape for tomorrow...

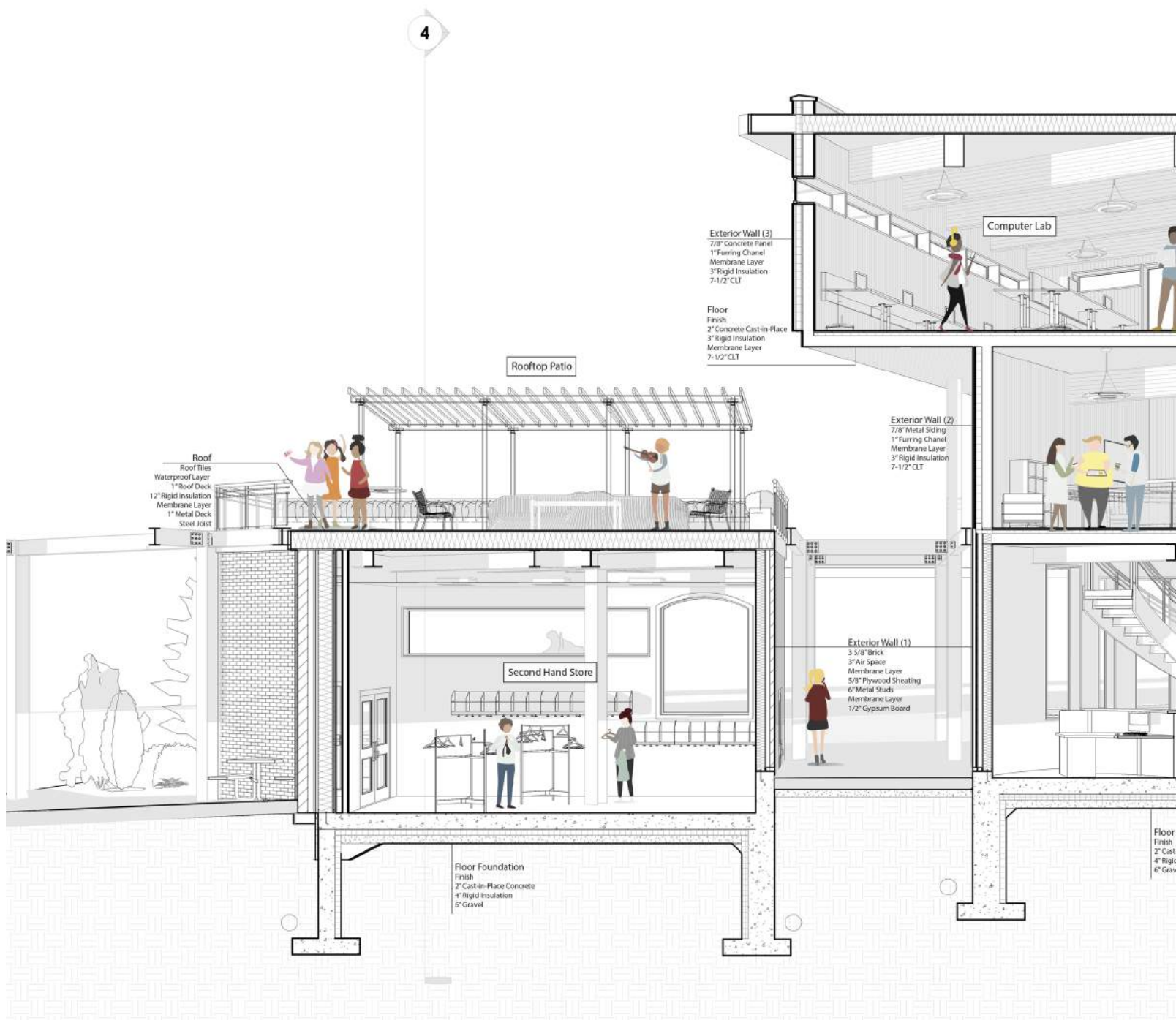
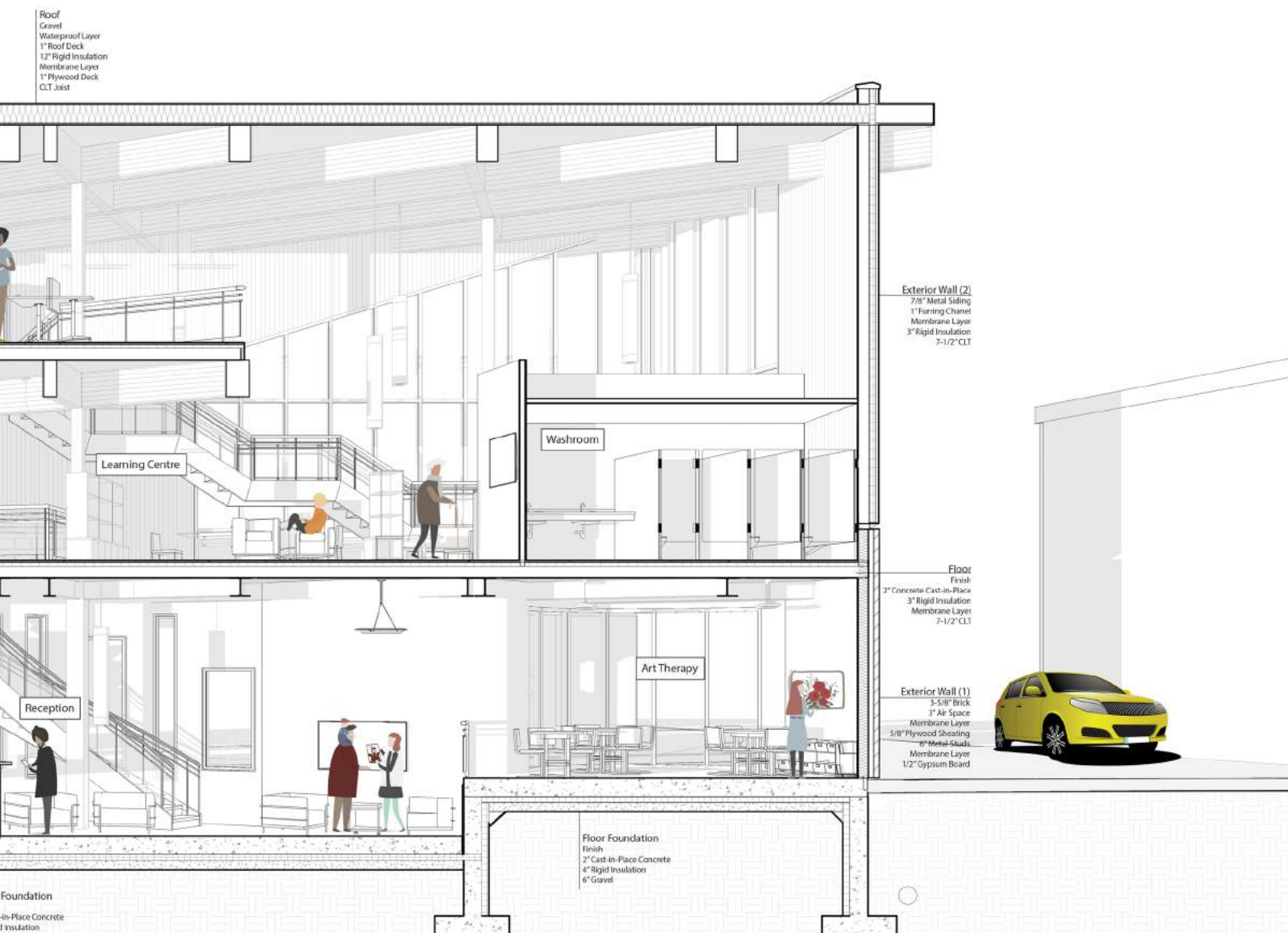
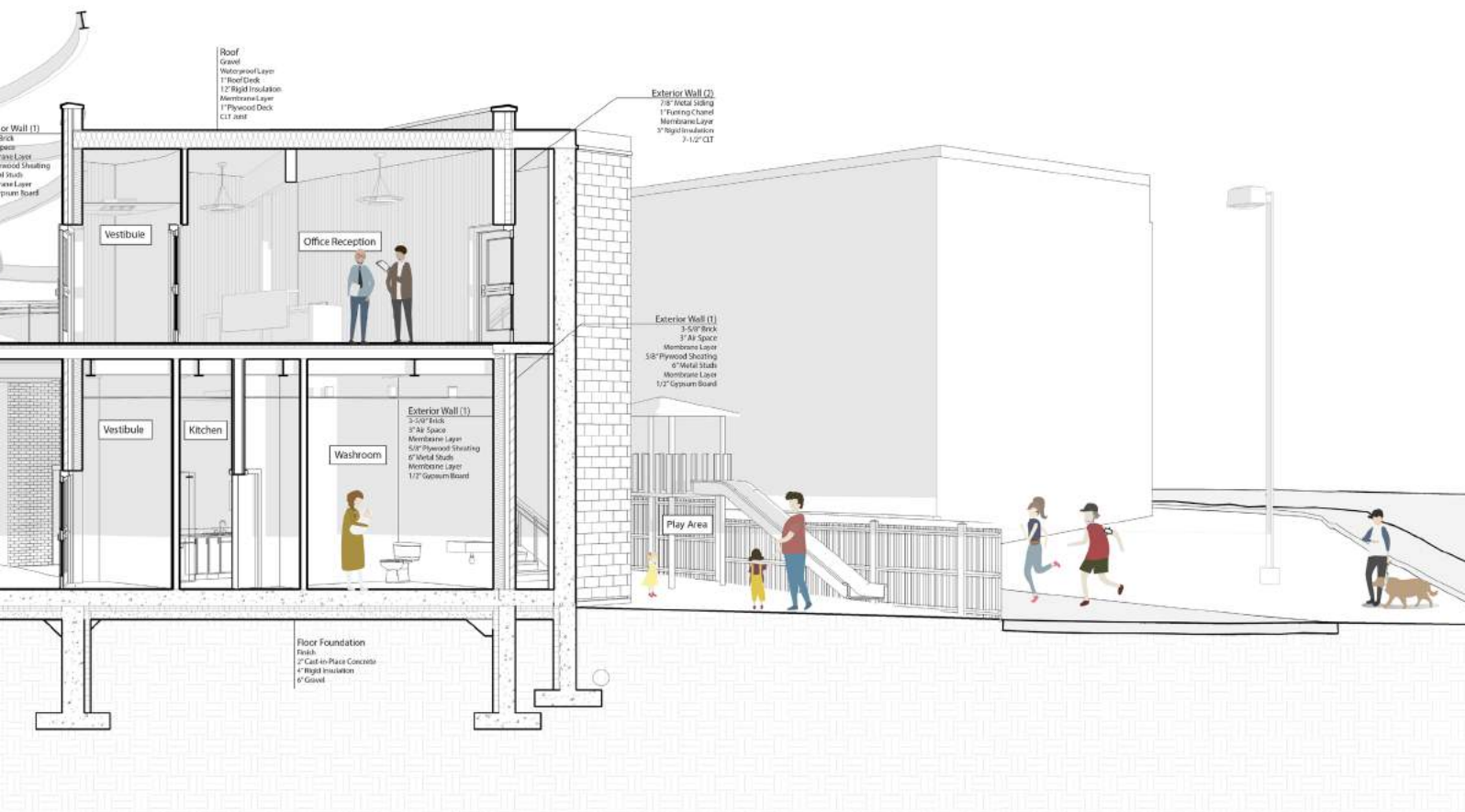


FIG. 103 | *Learning Centre Section Perspective.*



2 LEARNING CENTRE SECTION PERSPECTIVE



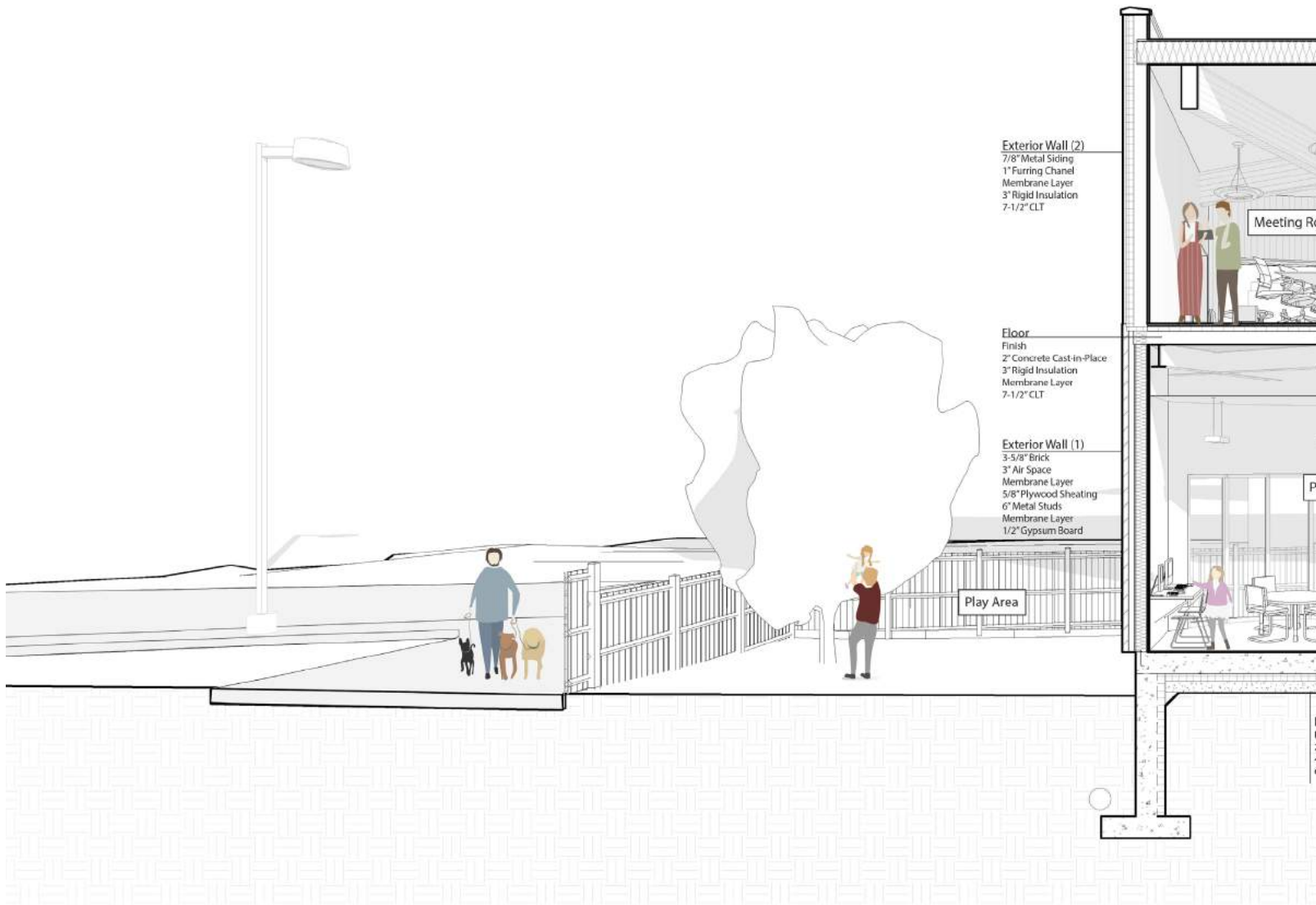
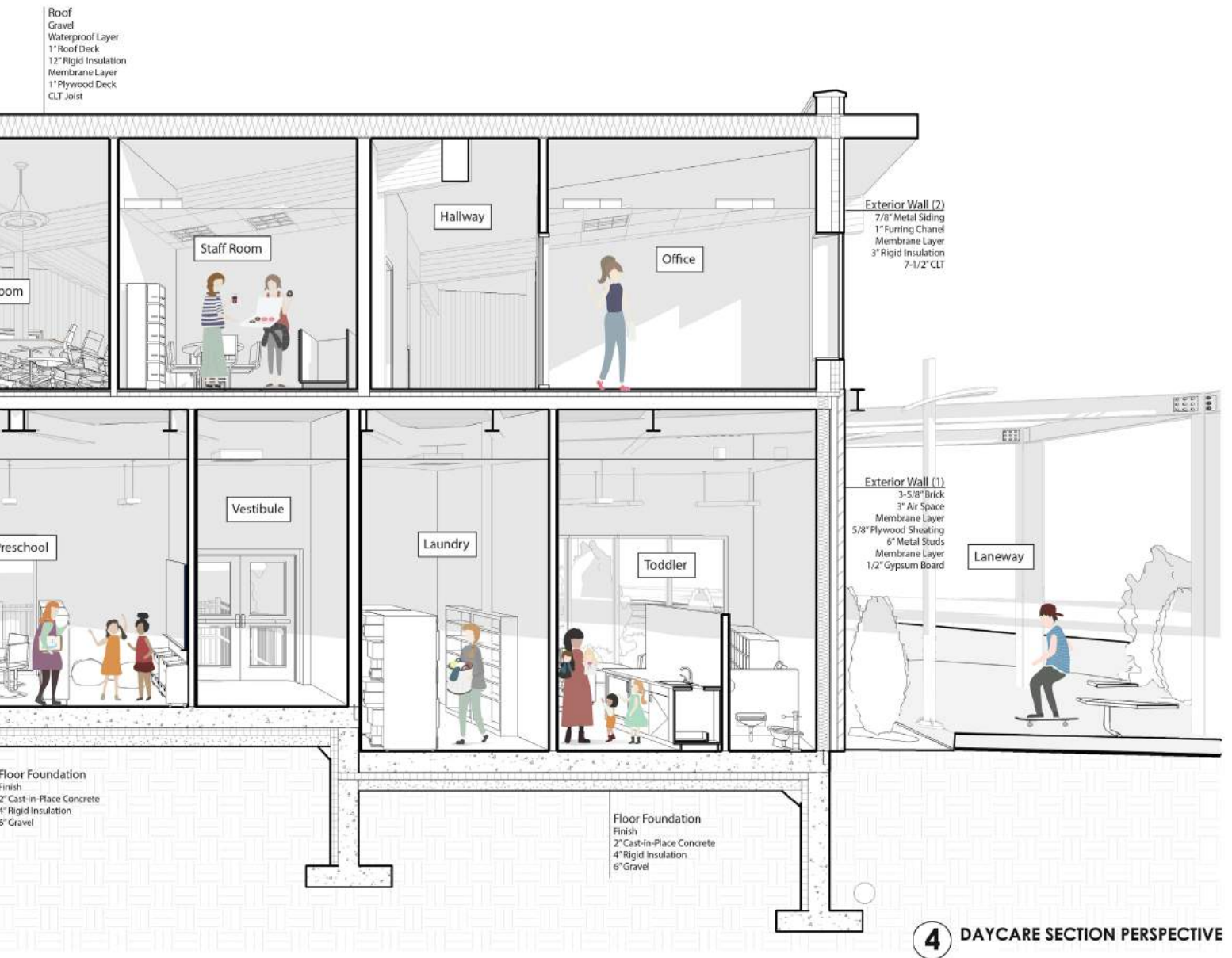


FIG. 105 | Daycare Section Perspective.



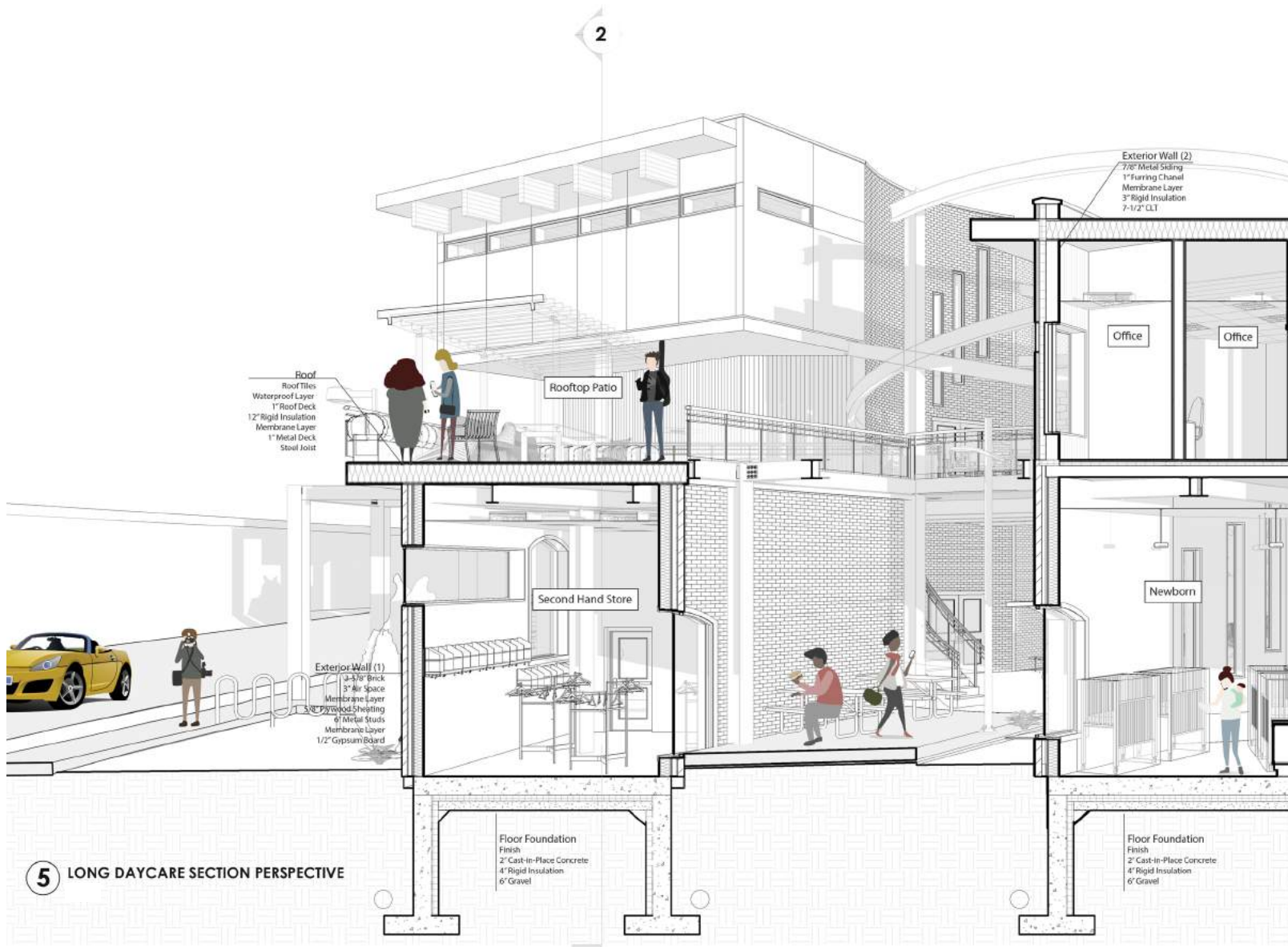
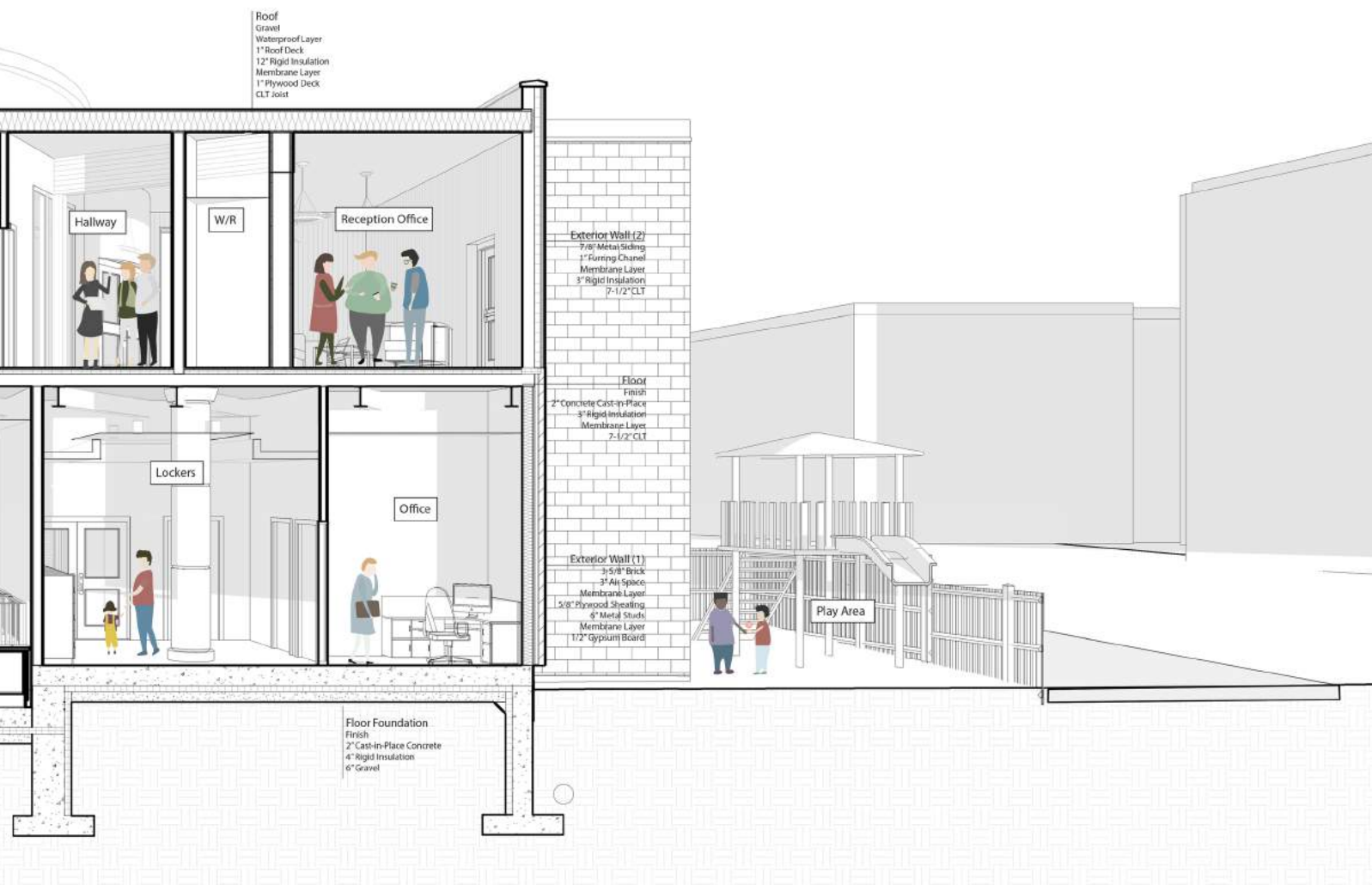


FIG. 106 | *Long Daycare Section Perspective.*



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